

# SIKH STUDIES

## BOOK IV

Guru Angad Dev to Guru Harkrishan

Dr. H.S. Singha  
Former Chairman CBSE  
and  
Satwant Kaur



Trusted since 1948

© Hemkunt Press  
First Published 1997  
Seventh Impression 2010

ISBN 81-7010-250-2

*Published by :*



**Hemkunt Press**

A-78 Naraina Industrial Area Phase-I, New Delhi-110028

Tel. : 4141-2083, 2579-5079

Fax : 91-11-4540-4165

E-mail : hemkunt@ndf.vsnl.net.in

Website : www.hemkuntpublishers.com

## **Hemkunt Books on Sikhism**

The Story of Guru Nanak

The Story of Guru Gobind Singh

Life Story of Guru Nanak

The Story of Maharaja Ranjit Singh

Stories from the Sikh History **Book I-VII**

Sikh Studies Book I-VIII

Japji

Hymns from Guru Granth **Sahib**

Hymns from the Dasam Granth

Introduction to Sikhism

Bhagat Bani in Guru Granth **Sahib**

Encyclopedia of Sikhism

The Holy Granth—Sri Guru Granth **Sahib** Volume-1

Printed at : Hindustan Offset Press, A-26, N.I.A. Phase-II, New Delhi-110028.

# CONTENTS

Page

Tables:

- (i) Family Tree of the Sikh Gurus
- (ii) Important Places associated with the Sikh Gurus
- (iii) Date Line

|     |                                       |     |     |    |
|-----|---------------------------------------|-----|-----|----|
| 1.  | <b>Life Sketch of Guru Angad Dev</b>  | ... | ... | 9  |
| 2.  | Conversion at First Sight             | ... | ... | 12 |
| 3.  | From Bhai Lehna to Guru Angad Dev     | ... | ... | 14 |
| 4.  | Going into Seclusion                  | ... | ... | 16 |
| 5.  | Humayun visits Khadur Sahib           | ... | ... | 18 |
| 6.  | Balwand and Satta                     | ... | ... | 20 |
| 7.  | <b>Life Sketch of Guru Amar Das</b>   | ... | ... | 22 |
| 8.  | From Ganges to Guruship               | ... | ... | 25 |
| 9.  | Shifting to Goindwal                  | ... | ... | 27 |
| 10. | Guru's Attraction                     | ... | ... | 29 |
| 11. | Datu's Assault                        | ... | ... | 31 |
| 12. | On Bookish Knowledge                  | ... | ... | 33 |
| 13. | Growing Importance of Langar          | ... | ... | 35 |
| 14. | <b>Life Sketch of Guru Ram Das</b>    | ... | ... | 37 |
| 15. | Bibi Bhani's Wish                     | ... | ... | 40 |
| 16. | Evolution of Amritsar                 | ... | ... | 42 |
| 17. | Model of Humility                     | ... | ... | 44 |
| 18. | <b>Life Sketch of Guru Arjan Dev</b>  | ... | ... | 45 |
| 19. | Love and Obedience have their Rewards | ... | ... | 47 |
| 20. | The First Home for Lepers             | ... | ... | 49 |
| 21. | The Golden Temple                     | ... | ... | 51 |
| 22. | The Adi Granth                        | ... | ... | 53 |
| 23. | The First Sikh Martyr                 | ... | ... | 56 |
| 24. | <b>Life Sketch of Guru Hargobind</b>  | ... | ... | 58 |

|     |                                       |     |     |    |
|-----|---------------------------------------|-----|-----|----|
| 25. | Meeri and Peeri                       | ... | ... | 61 |
| 26. | Akal Takhat                           | ... | ... | 62 |
| 27. | Data Bandi Chhor                      | ... | ... | 64 |
| 28. | On Sense of Duty                      | ... | ... | 66 |
| 29. | Jahangir at the Golden Temple         | ... | ... | 67 |
| 30. | Goodwill of Udasis                    | ... | ... | 68 |
| 31. | <b>Life Sketch of Guru Har Rai</b>    | ... | ... | 69 |
| 32. | Baba Dhirmal's Jealousy               | ... | ... | 72 |
| 33. | Love versus Traditions                | ... | ... | 73 |
| 34. | Importance of Gurbani                 | ... | ... | 75 |
| 35. | Correspondence with Aurangzeb         | ... | ... | 77 |
| 36. | <b>Life Sketch of Guru Harkrishan</b> | ... | ... | 78 |
| 37. | A Social Reformer                     | ... | ... | 81 |
| 38. | From Kiratpur to Delhi                | ... | ... | 83 |
| 39. | Chhajju Interpreting Gita             | ... | ... | 85 |
| 40. | A Mind of High Resolve                | ... | ... | 87 |
|     | Reinforcements                        | ... | ... | 89 |
|     | Sample Test Paper                     | ... | ... | 94 |

## NOTE FOR THE TEACHERS AND PARENTS

Understanding different religions and the basic elements underlying them, lays the foundation for a good human being. Such understanding must be imparted at an early age.

Keeping this in view, Sikh Public Schools in India have introduced religious instruction known as 'Sikh Studies' or 'Divinity' as a compulsory part of their curriculum. The present series has been developed to provide them a complete course in the subject upto the secondary stage.

The series is also aimed at meeting the needs of Sikh children settled abroad by giving them graded tools for study at home or in a Sunday school. This will also be a good resource material for use in summer camps for Sikh children studying in other schools.

### **The series consists of the following books:**

**Book I-II** are meant as a launching pad for a study of Sikhism by junior children. They cover the basic facts about Sikhism for beginners. As reading skills are being developed at this stage, illustrations are profusely given to be used as a fulcrum. We also solicit the support of parents and teachers for imparting knowledge. Hints for them have been given at the end of each chapter.

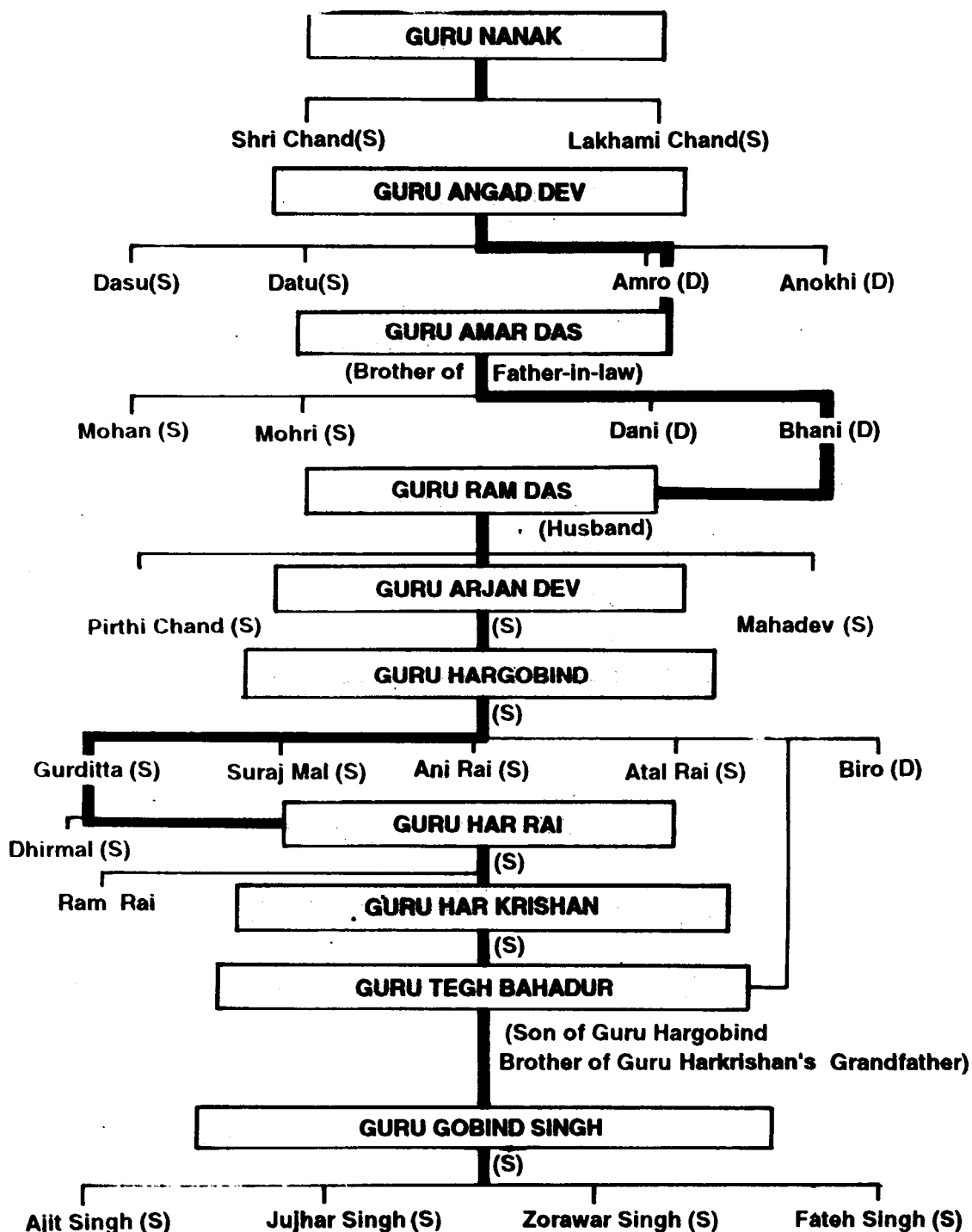
**Book III** gives the complete *ardaas* with pictorial cues for easy learning. The text is given in both Gurmukhi and Roman scripts with an English translation.

**Book IV-VI** give *sakhis* or stories about the Sikh Gurus. They have become a part of the folklore in Punjab. They most effectively convey the teachings of Sikhism in a manner traditionally accepted in all religions.

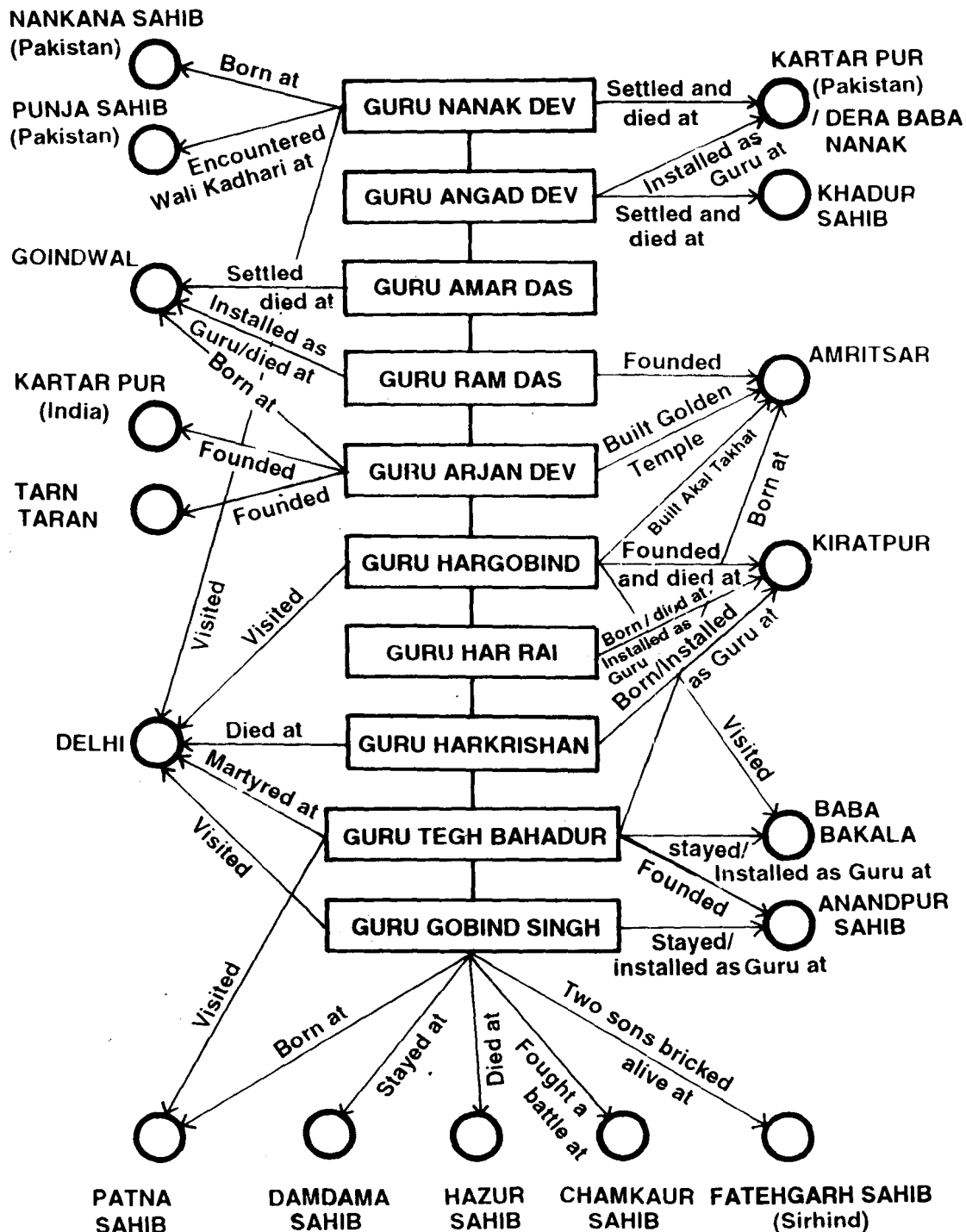
**Book VII** gives similar *sakhis* or stories about the Sikh Heroes. It thus covers the post-Guru Gobind Singh period of Sikh history. In fact it carries Sikh history, from Banda Singh Bahadur to Maharaja Ranjit Singh.

I have tried to keep the language as simple as possible. But there are obvious limitations because of the nature of the subject matter. I hope that illustrations will relieve this feature to some extent. Comments and suggestions for improvement are welcome.

# FAMILY TREE OF THE SIKH GURUS



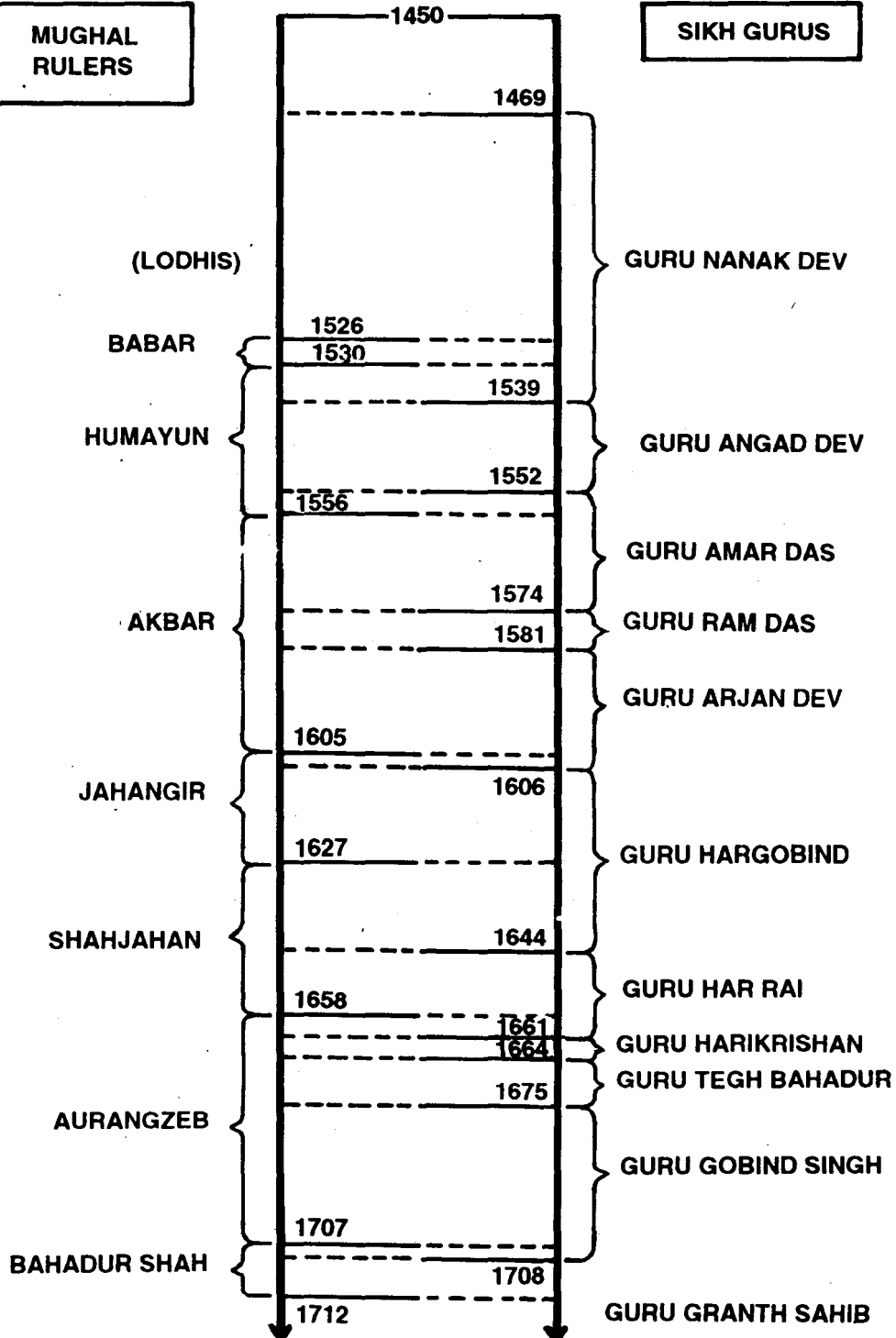
# IMPORTANT PLACES ASSOCIATED WITH THE SIKH GURUS



# DATE LINE

**MUGHAL  
RULERS**

**SIKH GURUS**





## LIFE SKETCH OF GURU ANGAD DEV



It was dedicated service and devotion that elevated Guru Angad Dev from a worshipper of Goddess Durga to become the second Guru of the Sikhs. Being the best among his devotees, Guru Nanak Dev chose him to carry on his teachings.

Guru Angad Dev was born on March 31, 1504 A.D. in Mate di Sarai in Faridkot district. His original name was Lehna. His father Pheru Mal was himself a learned man. So he made special arrangements for the

Guru's education. The Guru also showed signs of wisdom right from his childhood. In 1519 A.D., he was married to Mata Khivi. He had two sons: Dasu and Datu; and two daughters : Amro and Anokhi.

After the death of his father, the Guru moved to Khadur Sahib and set up a shop there. He was respected for his honesty. Every year he used to take a batch of pilgrims from Khadur Sahib to Jawalamukhi in the lower Himalayas. A temple of Goddess Durga is situated there.

Guru Angad Dev had, however, heard of the reputation of Guru Nanak Dev. He was very keen to meet him. On his way to Jawalamukhi with his *jatha* from Khadur Sahib in 1532 A.D., he could not resist the temptation of meeting Guru Nanak Dev when he passed close to Kartarpur (Pakistan)\*. He asked his companions to halt for some time while he visited Kartarpur. Meeting with Guru Nanak Dev completely changed him. He became Guru Nanak Dev's devotee. He changed his plans of going to Jawalamukhi. Infact, after some time, he shifted permanently to Kartarpur.



---

\*Which now exists as Dera Baba Nanak in India. The original habitation was washed away because of the changing course of the river Ravi.

Guru Nanak Dev was also very impressed by the service and devotion of Guru Angad Dev. In 1539 A.D., he installed the then Lehna as the second Guru of the Sikhs — Guru Angad Dev — in preference to his own sons despite their opposition.

After the death of Guru Nanak Dev, in order to avoid controversies with his sons, Guru Angad Dev shifted to Khadur Sahib. Here he continued to preach the teachings of the first Guru. In 1541 A.D., he introduced the use of Gurmukhi script and encouraged people to learn Punjabi. The Guru also extended the concept of *langar*. He started personally supervising the arrangements.

The Guru died at Khadur Sahib in March 1552 A.D. He had helped Sikhism in taking deeper roots.

## CONVERSION AT FIRST SIGHT

In 1532 A.D. Bhai Lehna (who later became Guru Angad Dev) was, as usual, leading a batch of devout Hindus from Khadur Sahib to Jawalamukhi. When he crossed the River Ravi near Kartarpur (Pakistan) he got a strong urge to meet Guru Nanak Dev. He had heard of his reputation for some time. So he asked his companions to wait there and himself proceeded to Kartarpur. Bhai Lehna met Guru Nanak Dev on his way to the Dharamsala. He asked him for directions to Guru Nanak Dev's abode. Guru Nanak Dev without introducing himself offered to escort him. But he took him to the Dharamsala. A *Shabad Kirtan* was going on



there. Bhai Lehna discovered in no time that the person who had escorted him to the Dharamsala was none else but Guru Nanak Dev himself.

Soon it was dark. Bhai Lehna decided to spend the night at the Dharamsala. There he dreamt that Goddess Durga for whom he was going to Jawalamukhi was cleaning and mopping the floor of the Dharamsala. He woke up at dawn and went straight to his companions. He announced to them that he won't be able to accompany them any further because he had seen the Goddess doing service at Kartarpur. They rebuked him but he refused to change his mind. He stayed on at Kartarpur for four days before returning to Khadur Sahib.

It was, indeed, conversion at first sight. He had made up his mind to spend the rest of his life in the pursuit of Guru Nanak's teachings. His wife Mata Khivi tried to persuade him not to leave Khadur Sahib but it was of no use. Bhai Lehna wound up his trade and moved to Kartarpur. He spent about seven years there. Through his good work and dedicated service, he came very close to Guru Nanak Dev.

## FROM BHAI LEHNA TO GURU ANGAD DEV

During his stay at Kartarpur (Pakistan) Bhai Lehna impressed Guru Nanak Dev with his dedicated service. In fact he was so drawn towards the Guru that he would always remain near him.

Once Guru Nanak Dev went to the River Ravi for his bath. Bhai Lehna accompanied him along with some other companions. When the Guru was in the river taking his bath, there was a hailstorm. Every one ran for shelter. Bhai Lehna stayed put at his place keeping a watch on the Guru. When Guru Nanak Dev came out he asked, "Bhai Lehna, why did you not go for shelter ? It was raining so heavily." He replied, "What



type of service of the Guru is it if we can be turned away from it by just a hailstorm ?” The Guru was pleased with the answer.

Bhai Lehna was always very willing to serve the Guru even when sometimes the Guru’s own sons would refuse to do so. This had brought Bhai Lehna very close to the Guru. He had, indeed, become the Guru’s confidante.

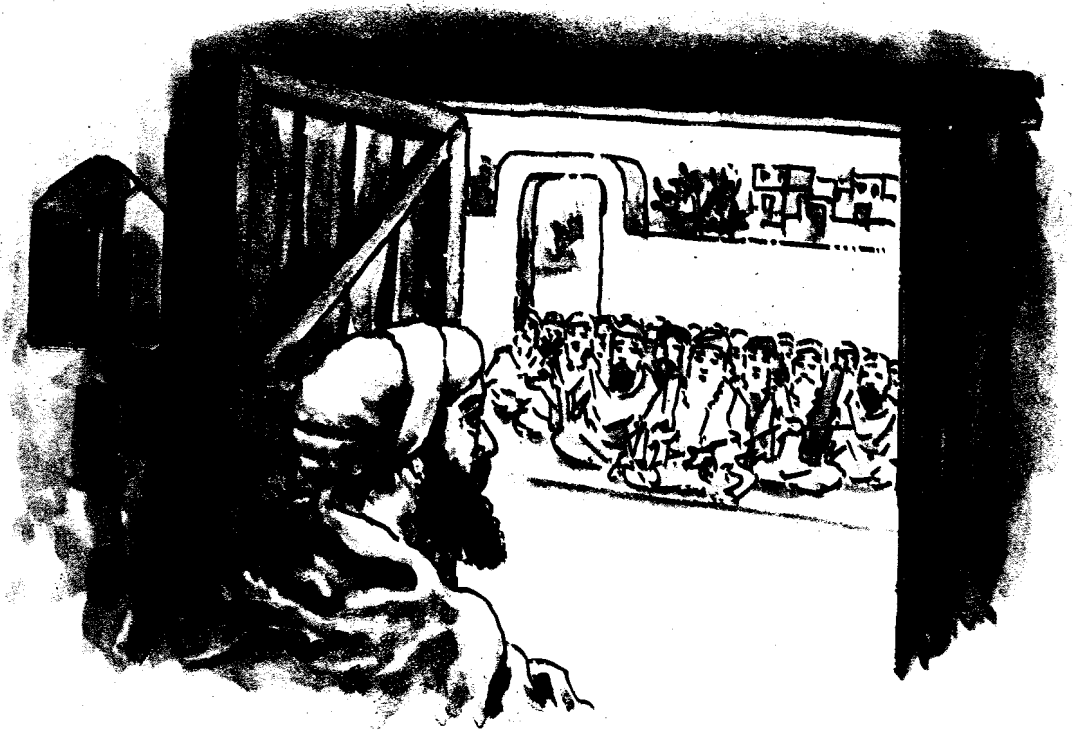
It had become very clear that Guru Nanak Dev would not un-necessarily give preference to his sons over others in selecting his successor. He would select a person who could rightly carry on his values and traditions. Bhai Lehna was the natural choice. Guru Nanak Dev, therefore, nominated him as the second Guru and renamed him as Angad – a limb of his own self.

This obviously could not go without an opposition from Guru Nanak Dev’s sons and some followers. Under the circumstances, Guru Angad Dev’s stay at Kartarpur would have led to some controversies. He, therefore, decided to shift his headquarters to Khadur Sahib.

## GOING INTO SECLUSION

While going from Kartarpur (Pakistan) to Khadur Sahib, Guru Angad Dev stayed at the house of Mata Wirai. She lived in village Sanghar adjoining Khadur Sahib. Guru Nanak Dev had visited this village during his travels. Guru Angad Dev had known Mata Wirai since long. In fact, she had arranged even the marriage of the Guru with Mata Khivi.

The Guru asked Mata Wirai to keep his stay at Sanghar a secret. She faithfully did so. She would send food to the Guru but wouldn't tell anybody that he was staying there — not even Mata Khivi and Guru's children. The Guru wanted to go into seclusion to avoid controversies and more so to prove that the Guru has to be discovered with effort.





In the meantime, the scene at Kartarpur was getting confused. It was well known that Guru Angad Dev had been installed as the successor to Guru Nanak Dev. But people did not know where he was. At the same time Sri Chand, Guru Nanak Dev's son was playing his own tricks. Ultimately some responsible Sikhs asked Baba Buddha to search and locate the Guru.

Baba Buddha and party started towards Khadur Sahib. When Mata Wirai saw them coming towards her house, she came out to meet them half-way. They asked her about the whereabouts of the Guru. She could not tell a lie but did not want to disclose the whereabouts. She said that the Guru knew best when to come out from wherever he was.

But Baba Buddha was not convinced. He thought of a plan. Bhai Balwand, the reputed bard, was accompanying them. He asked Bhai Balwand to sing one of the *Shabads* of Guru Nanak Dev. When Guru Angad Dev heard the *Shabad*, he came out. Baba Buddha implored him to break his seclusion, otherwise the Sikhs would become leaderless. The Guru agreed.

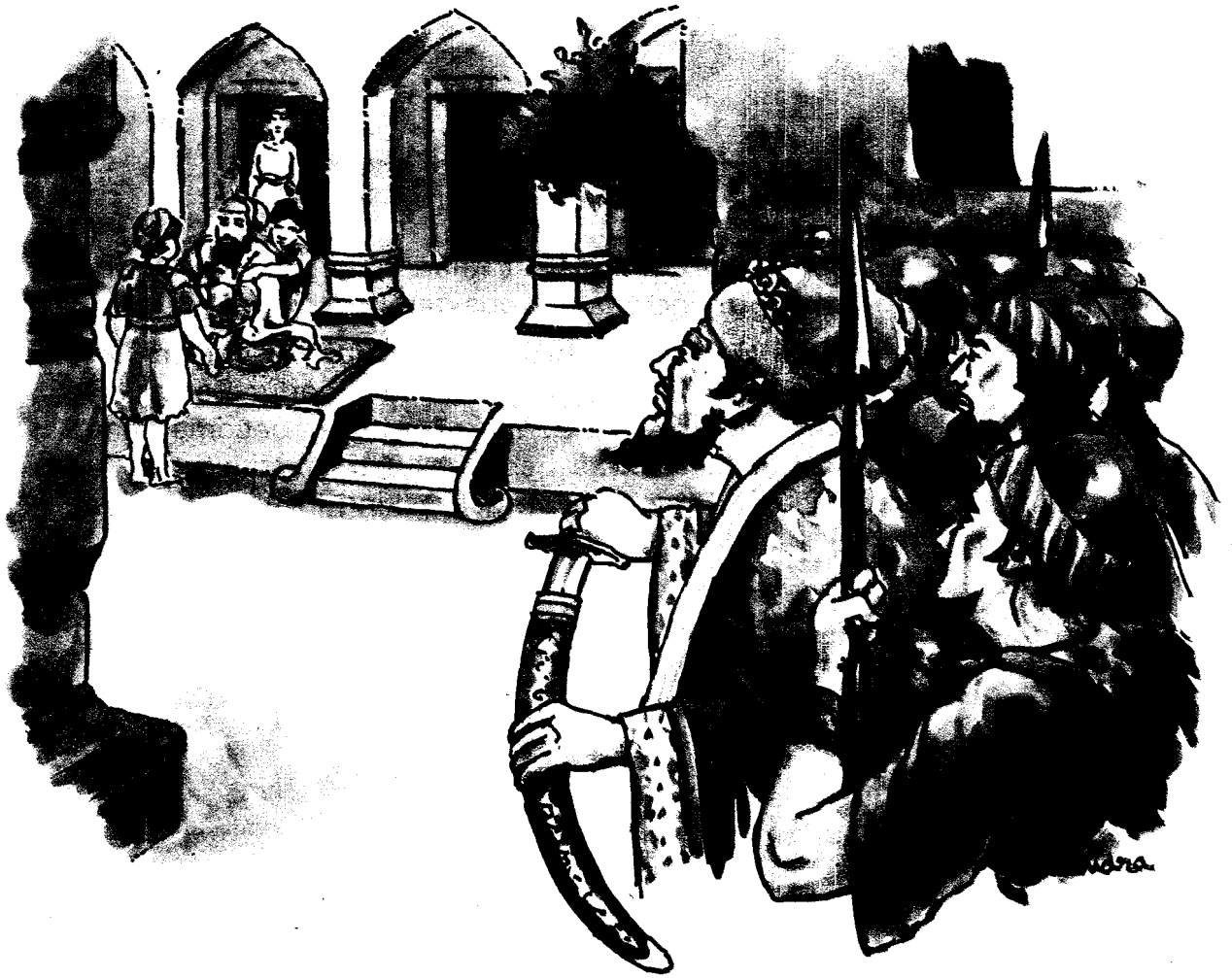
## HUMAYUN VISITS KHADUR SAHIB

Humayun, the Mughal Ruler was defeated by Sher Shah Suri in May 1540 A.D. After the defeat, he was retreating towards Lahore with his forces. His officers told him about Guru Angad Dev. He decided to seek his blessings and visited Khadur Sahib with a few officers.



It was evening when Humayun reached Khadur Sahib. The Guru was busy with his children. And he had given strict instructions that he should not be disturbed at that time. Accordingly Humayun was told that he could not see the Guru.

Although defeated, Humayun had not given up his royal pride. He lost his temper and pulled out his sword to attack the Guru. The Guru looked at him and coolly remarked : "You should have pulled out the sword against Sher Shah. It does not behove you to do so against me."



Humayun felt ashamed and asked for forgiveness. He also said, "Tell me His Holiness, why did I lose my kingdom so soon." To this the Guru replied: "Kingdoms are lost when kings cease to be just." It is now a part of history that Humayun regained his kingdom after a few years.

## BALWAND AND SATTA

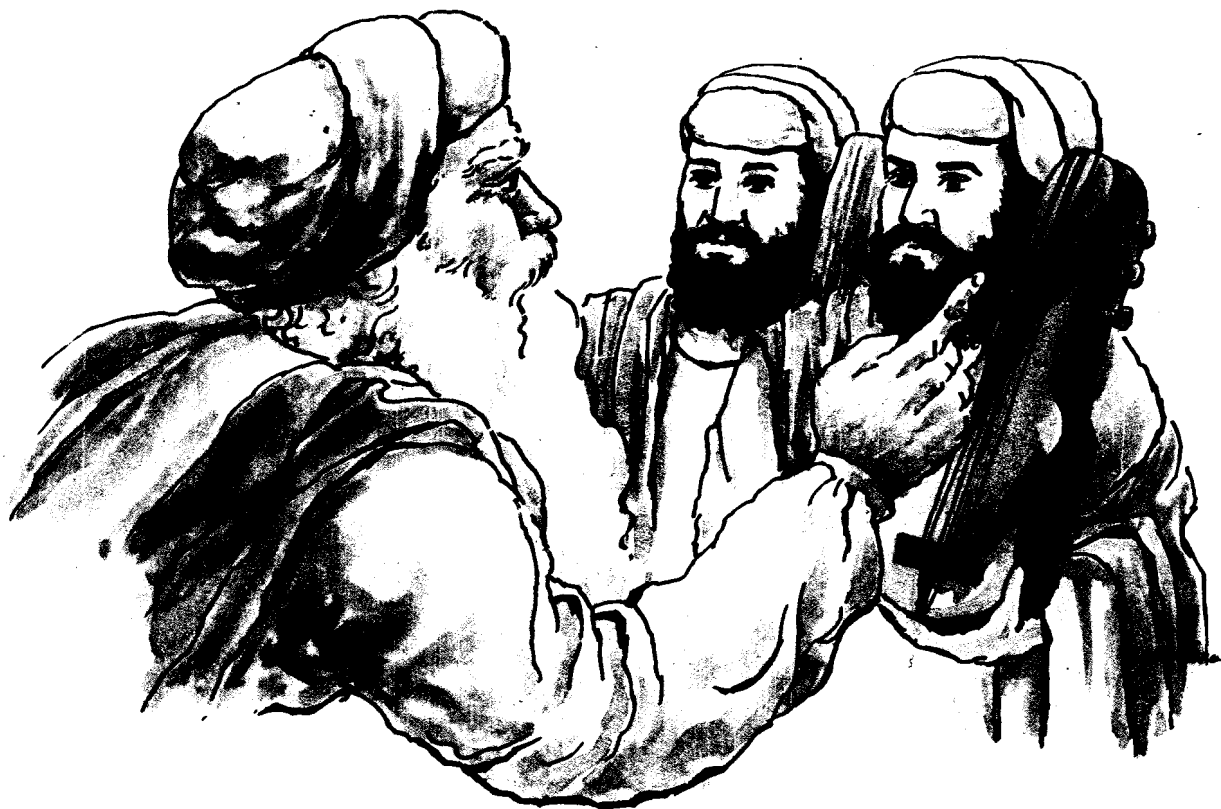
Guru Angad Dev became very popular at Khadur Sahib. The number of visitors as also the offerings increased considerably.

Bhai Balwand and Bhai Satta were two rebeck (*Rabab*) players who jointly used to sing *shabads* at the congregations at Khadur Sahib. On seeing the reputation of Guru Angad Dev increase, they became proud and egoistic. They boasted that it was because of their music that the Guru had become renowned. They even started asking for half the share in the offerings.



They became so insolent that once they refused to sing when requested by Baba Buddha. This displeased the Guru so much that he forbade them from singing in the congregation. As a result, public also stopped inviting them for *Shabad Kirtan*. They started starving. They were,

however, forgiven when they subjected themselves to the prescribed punishment of getting the faces blackened and riding a donkey.



The Guru had set up through this incident the basic norms for *Shabad Kirtan*. The *ragis* must be humble. They should also not ask for money in return for *Shabad Kirtan*.

## LIFE SKETCH OF GURU AMAR DAS



Basarke is a village near Amritsar. Bibi Amro, one of the daughters of Guru Angad Dev, was married there. Guru Amar Das—the third Guru of Sikhs was the elder brother of the father-in-law of Bibi Amro.

Guru Amar Das was born at Basarke in 1479 A.D. Being the eldest son he started taking interest in his father Tej Bhan's shop from an early age. He got all his education at home. But he had religious leanings right from his childhood.

The Guru was married to Mata Mansa Devi at the age of 28. He had four children; two sons, Mohan and Mohri; and two daughters, Dani and Bhani. Bhani was married to Guru Ram Das, the fourth Guru.

Although Guru Amar Das was a contemporary of Guru Nanak Dev, he never met him. Through Bibi Amrō he met Guru Angad Dev at Khadur Sahib in 1540 A.D. and became his disciple at the age of 61. He served Guru Angad Dev with such dedication, that he was installed as the third Guru in 1552 A.D.



Goindwal had been founded during the life time of Guru Angad Dev. In the initial stages most of the work on the town was got done by Guru Amar Das. But it really flourished after he shifted his headquarters there. He got Baoli Sahib — a deep well with 84 descending steps — built in 1559 A.D. The Guru also asked the Sikhs to assemble at Goindwal on every Baisakhi day making it the first centre of Sikh pilgrimage. The beginnings of Amritsar can also be traced to the first mud house constructed by the Guru on the edge of Amrit Sarovar (Pool of Nectar).

Guru Amar Das paid serious attention to the propagation of Sikhism. He appointed devout Sikhs as incharges of different regions. He also trained a number of travelling missionaries. The Guru took special interest to improve the status of women. He was against *Sati*. He also discouraged *purdah* among women.

The Guru was very friendly with Emperor Akbar. He came to Goindwal to pay his respects to the Guru. He even participated in the *langar* there.

The Guru died at Goindwal at the ripe old age of 95.



## FROM GANGES TO GURUSHIP

Amar Das, the third Guru was a devout Hindu. He had set up a routine of visiting Hardwar twice a year for bathing in the sacred waters of the Ganges.

Once at dawn, Bibi Amro (daughter of Guru Angad Dev and daughter-in-law of Guru Amar Das's younger brother) was singing a



*Shabad* of Guru Nanak Dev while churning the milk in her home at Basarke. Guru Amar Das heard it and was very impressed. He expressed a desire to meet Guru Angad Dev. After a few days Bibi Amro took him to her

father at Khadur Sahib. Guru Angad Dev received him with usual courtesies due to a close relation. Guru Amar Das, however, exclaimed that he had got the reward for his visits to Hardwar.

Bibi Amro returned to Basarke but Guru Amar Das stayed on at Khadur Sahib. He had become a devout Sikh.

Guru Amar Das served Guru Angad Dev with utmost devotion for 12 years. Among other things, he undertook to bring water daily from the River Beas for Guru's bath and laundry. He did not care for biting remarks of residents of Khadur Sahib.

Through devoted service, Guru Amar Das came very close to Guru Angad Dev. It became almost obvious that he would be the next Guru. This created jealousy among the sons of Guru Angad Dev. Just to tide over this situation, Guru Angad Dev asked Guru Amar Das to spend some time at Basarke. When he was proceeding to Basarke, Dasu, Guru Angad Dev's son followed him. He wanted to harm Guru Amar Das physically but he could not do so because his hands got paralysed.

By March 1552 A.D. Guru Angad Dev was fully convinced that his rightful successor could only be Guru Amar Das. So he made a public announcement in a congregation much against the wishes of his sons. Baba Buddha performed the ceremony.

## SHIFTING TO GOINDWAL

Guru Angad Dev had realised that it would not be wise for his successor to operate from Khadur Sahib because of the opposition from his sons.



He had been donated a piece of land by a follower at Goindwal. He had

also earlier asked Guru Amar Das to set up a habitation there. Under the circumstances he asked Guru Amar Das to shift to Goindwal with his family as soon as he was installed as the Guru.

After the death of Guru Angad Dev, his son Dasu took over the management of Khadur Sahib. He even proclaimed himself as the next Guru. This created confusion among the followers. They would come to Khadur Sahib to make their offerings. Dasu would accept them and would bless the visitors. They however, would not be satisfied and would go to Goindwal but Guru Amar Das had decided not to meet any visitors. He had confined himself on the first floor room of the building now known as Chubara Sahib.

This went on for a few days. Soon Dasu lost his mental balance. He became mentally sick and could not be cured in spite of treatment. In fact, it went from bad to worse. Ultimately his mother, Mata Khivi, persuaded him to give up all claims for guruship. She took him to Goindwal with some followers. Guru Amar Das, who was not meeting anybody, came down from his first floor room. Dasu fell at his feet and was forgiven.

Dasu started recovering and Guru Amar Das took charge of the leadership of the Sikh community.

## GURU'S ATTRACTION

Bhai Paro was deeply devoted to Guru Angad Dev, who used to call him *Param Hans*. When Guru Amar Das took over he started visiting Goindwal regularly to pay his respects. He did not care for rain or thunder and would never change his programme.

Once when he was coming to see the Guru, River Beas on the way was in spate. Nawab Abdulla of Jalandhar was waiting on the bank with



his forces for the floods to come down. But when Bhai Paro reached there, he did not care for the floods. He remembered his Guru, guided the horse into the river and crossed over. When he returned from Goindwal after some time, the Nawab was still there. He asked Bhai Paro : "Tell me who is your Guru whose attraction is so strong that you cannot even wait for the floods to abate." He replied : "My Guru is Guru Amar Das. He is now spreading the message of Guru Nanak."



Nawab Abdulla got the urge to meet Guru Amar Das. He handed over the command of the forces to his son and left for Goindwal. He became so dedicated to the Guru that he came to be known as *Allah Yar* (Friend of God). The Guru later on made him incharge of a Manji.

## DATU'S ASSAULT

The fame of Guru Amar Das was growing. The increasing number of visitors to Goindwal made Datu, the second son of Guru Angad Dev, very jealous. He knew the fate of Dasu. So he thought of impressing the public with yoga. He, however, could not succeed.

Datu became desperate. He took some bad men with him and went to Goindwal. It was evening. The Guru was in a congregation. There was an atmosphere of peace and tranquility all around. Datu flew into a rage. He got down from his horse and kicked the Guru in the presence



of the congregation. The Guru escaped from falling down from the platform and was not hurt. He just said : "I hope your foot is not hurt. My body has become very hard through long service." Datu retorted : "You got this seat by exploiting your service. I'll now get it by force." The congregation wanted to intervene. But the Guru stopped them. He was, however, disturbed by this incident. At about mid-night he quietly left for Basarke.

When the public came to know of it in the morning, everybody spoke ill of Datu. It became very clear to him that he was not going to be accepted by the Sikhs. So he packed up. He took most of the goods and offerings and left for Khadur Sahib. He was, however, robbed on the way.

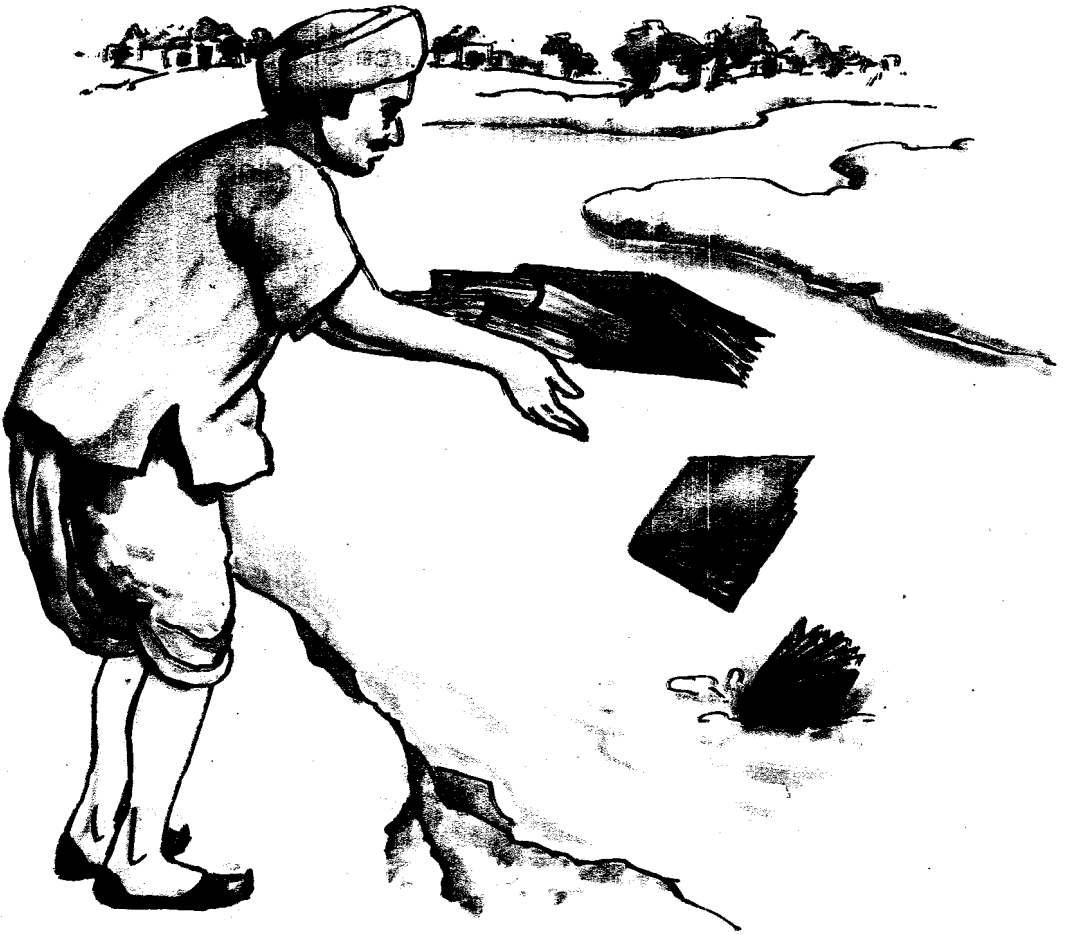
Public was keen to bring the Guru back. They requested Baba Buddha to go to Basarke. When he reached there he found a notice on the Guru's room. "Anyone who tries to enter this door will not be my Sikh, nor will I be his Guru." Baba Buddha was in a fix. Soon he hit upon a plan. Guru's instructions were not to enter through the door. So he broke open a hole in the rear wall and entered. He then requested the Guru to return to Goindwal which he agreed to do. This place has been converted into a gurdwara called Sanh Sahib.

Later on Mata Khivi brought Datu to Goindwal to seek forgiveness from the Guru.



## ON BOOKISH KNOWLEDGE

Pandit Beni considered himself to be a very learned man. He had made a large collection of books which he carried from place to place. He had committed to memory the four Vedas and eighteen Puranas.



With a sense of pride in his scholarship, Pandit Beni reached Goindwal. He attended the congregations for a few days. There he noticed an approach to knowledge and wisdom altogether different from what he was accustomed to. People did not attach importance to bookish knowledge or even to Vedas. They listened to simple everyday explanations by Guru Amar Das and were fully satisfied.

Ultimately, one day Pandit Beni questioned the Guru : "What will happen to your Sikhs. They are being deprived of all wisdom contained in our ancient books." To this the Guru replied : "I think, it is not right to give old information to people. The knowledge contained in ancient books may not be relevant today, when we are living in *Kalyug*."

Pandit Beni understood the argument. He also realised that his bookish knowledge had been rather a source of misplaced pride. It was not useful as it failed to give answers for the questions concerning man. One needs a different type of insight and understanding to be wise. He threw all his books in the river. He started attending the *Shabad Kirtan* and became a devout follower of the Guru.

Later on the Guru made him incharge of a *Manji*.

## GROWING IMPORTANCE OF LANGAR

Guru Nanak Dev had set up the first *langar* at Kartarpur (Pakistan). People used to bring flour, vegetables and fuel and would work for preparing and serving the common meals. Guru Angad Dev extended it further. He used to serve meals himself. Guru Amar Das made it an institution. At Goindwal, no one could see him unless he had first participated in the *langar*. *Pahle Pangat, Peechhe Sangat* was Guru's credo.



In 1566 A.D, Akbar, the then ruler of India was returning to Delhi from Lahore. He had heard the reputation of the Guru and was keen to call on him. As per the tradition at Goindwal he sat with the common people for *langar*. Then he went to have an audience with the Guru. At the end he gifted twelve villages to the Guru. But the Guru never claimed them. He did not even open the papers.

At the same time, there was a *tapaswi* named Hari Ram at Goindwal. He was a strong critic of *langar*. He used to say that the Guru was corrupting Hindu religion by making people from all castes eat together. In order to teach him a lesson, the Guru announced that everybody taking *langar* would also get one Rupee. The Guru also sent a special invitation to Hari Ram. He, however, did not accept it. Next day the Guru increased the reward to two Rupees. Still Hari Ram did not turn up. Then it was increased to five Rupees. It still did not have any effect. Finally one day, the Guru increased the reward for participating in the *langar* to one gold sovereign. Now the temptation became very strong. Hari Ram could not resist it any longer. He did not, however, go himself but sent his son. Also he asked him to go from the backyard by jumping over the wall. Unfortunately, his son broke his leg in the process. When people came to know of it, they rebuked him saying : "Here is a person who is criticizing *langar* as corrupting Hindu society but is prepared to take it for money."

The Guru had established the importance of *langar*.

## LIFE SKETCH OF GURU RAM DAS



The fourth Guru Ram Das was the eldest son of a simple and God fearing couple — Hari Das and Daya Kaur. Being the first born, he was also called *Jetha*. His father Hari Das was in the business of money lending at Lahore where the Guru was born on September 25, 1534 A.D.

Unfortunately Guru Ram Das lost both his parents — one after the other — at the age of seven. This was a great set back to him. He was

too young to carry on the family business. At the same time, he had a younger brother and a younger sister to support. So he thought of starting his career as a hawker (*Chhawari wala*). But soon his maternal grandmother came to Lahore and took him to her village Basarke which was also the native village of Guru Amar Das.

In 1552 A.D. Goindwal was under construction. Guru Amar Das was to shift there with his family. But before doing so, he came to his village Basarke. Many people offered their services for the construction work at Goindwal. Guru Ram Das also joined them. He was 17 years of age at that time. At Goindwal, he used to work very hard. He would also go to the congregation every day. This impressed Guru Amar Das so much that he chose him as the best match for his religious minded daughter Bibi Bhani. The wedding took place in 1553 A.D. Bibi Bhani became a unique personage in Sikhism : daughter of a Guru, wife of a Guru and mother of a Guru.

From the day, Guru Ram Das set foot at Goindwal, he seemed marked out for the highest honour. Guru Amar Das gave him many tests. Being finally convinced, he installed him as the fourth Guru in 1574 A.D.

The most visible contribution of Guru Ram Das to Sikhism is the founding of Amritsar, the site for which had been located by Guru Amar



Das. The Guru was a talented musicologist and contributed a large number of hymns now included in the Adi Granth. He put missionary work on a sound footing and sent Masands to different parts of North India to propagate Sikhism. He formalised social ceremonies connected with birth, wedding, death etc. simplifying them and freeing them from excessive ritualism.

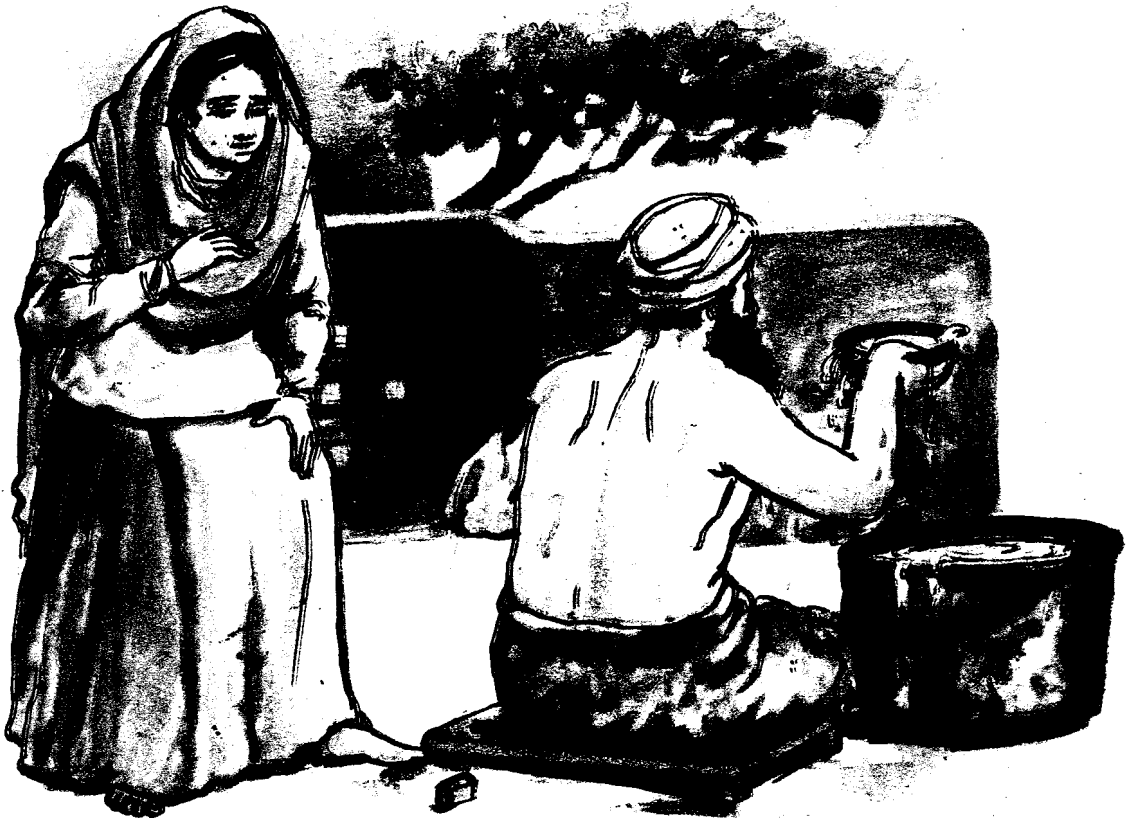
Emperor Akbar was quite friendly with the Guru. The Guru persuaded Akbar to remove oppressive taxes on non-Muslims.

Guru Ram Das had three sons: Pirthi Chand, Mahadev and (Guru) Arjan Dev.

The Guru passed away at Goindwal in 1581 A.D.

## BIBI BHANI'S WISH

Bibi Bhani was the younger daughter of Guru Amar Das. She was very devoted to the Guru. She would always get up early in the morning heat the water brought from the River Beas and arrange bath for the Guru. Guru Amar Das had married her to *Jetha* (later on Guru Ram Das), whose dedication and service at the construction work for Goindwal had impressed him.





One day when Guru Amar Das was taking his morning bath with Bibi Bhani in attendance, one of the legs of the *chowki* on which the Guru was sitting suddenly collapsed. In order that the Guru's bath might not be disturbed Bibi Bhani put her foot as a support without informing the Guru. The foot was hurt and started bleeding. When the Guru finished his bath, he saw that the water in the drain was red. He soon discovered that it was because Bibi Bhani's foot was bleeding. He pulled out the iron nail from her foot and said, "Bibi, your service is unbeatable. Tell me, what can I do to reward you for this. Ask for your wish." Bibi Bhani said with folded hands : "Father, if you so wish, grant such a guruship to my husband which should always remain in my family line." Guru Amar Das had no hesitation in agreeing to installing (Guru) Ram Das as the fourth Guru. He richly deserved it on merits of his own service. But he was not convinced that guruship should become inherited. However, on the insistence of Bibi Bhani, he agreed even to this. Guruship remained confined to the Sodhi family till Guru Gobind Singh declared Guru Granth Sahib as the eternal Guru after him.

Guru Amar Das had grown very old. One day he went to the construction site of Baoli Sahib at Goindwal. (Guru) Ram Das was busy in the *Kar Seva*. Baba Buddha helped him in bringing down his basket and asked him to change over to new clothes. And in a very simple ceremony, Guru Amar Das declared him as the next Guru in 1574 A.D.

## EVOLUTION OF AMRITSAR

The idea of Amritsar came to Guru Amar Das. It was conceived as *Sifti da Ghar* in contrast to Lahore which was a trading city. The Guru had also located the Amrit Sarovar and had constructed a mud house at its edge. But it remained just like that for a number of years.

The credit of founding the city really goes to Guru Ram Das. A few years after he took over as the fourth Guru, he decided to set up the town of Amritsar as conceived by Guru Amar Das. He took all the leading Sikhs to the place. The earth breaking ceremony was performed by Baba



Buddha on June 13, 1577 A.D. Soon the news spread far and wide. People started pouring in large numbers for the *Kar Seva*. As a result, the holy tank was ready in a few days.

The town was planned around the holy tank. It was an example of practical town planning. No agricultural land was wasted. The township was built on a low lying area. It was divided into Mohallas which had wells for drinking water and shopping centres. In those days, it was known as Chak Guru. The only market there was known as *Guru-ka-Bazar* still known by that name.

Guru Ram Das personally supervised the construction work. He would daily participate in the *Shabad Kirtan* at the holy tank. Later on he would regularly join the *langar*. The reputation of the upcoming town reached Akbar. He visited Amritsar in 1579 A.D. and paid his respects to the Guru.

Right from the beginning, Amritsar was planned as the holy city of Sikhs. In those days, its residents were not required to pay taxes, fines, *jazia* or *zakat*.

Guru Arjan Dev gave final touches to the holy tank and added the Golden Temple which was completed in 1601 A.D. Guru Hargobind added the Akal Takhat.

The evolution of Amritsar has continued ever since by the addition of new institutions, residential colonies and markets. It is now the largest city in Punjab and perhaps the most fascinating of all the cities in north India.

## MODEL OF HUMILITY

Sri Chand was the son of Guru Nanak Dev. He never reconciled to Guru Angad Dev as the second Guru. In fact, he kept on criticising him. He never met Guru Amar Das. But the humility of Guru Ram Das attracted him to Amritsar.

The Guru showed him proper respect and received him with due courtesies. But he was a haughty man. Nevertheless the splendour of the Guru's face made him to remark spontaneously : "Guru Ram Das, how come you have grown such a nice long beard ?" The Guru in his humility replied : "This is to clean the feet of great persons like you." To this Sri Chand replied: "Guru Angad and Guru Amar Das got guruship by their service. You have got it through exemplary humility. I also must say that the *Sarovar* that you have built is such that even a sinner will get salvation by bathing in it."



The Guru's humility had broken the haughtiness of Sri Chand.

## LIFE SKETCH OF GURU ARJAN DEV



Guru Arjan Dev was the youngest son of Guru Ram Das. He was born at Goindwal on April 15, 1563 A.D. His maternal grand father Guru Amar Das who was the Sikh Guru at that time had remarked on seeing the infant : "He will one day be a great man."

The Guru received his literary and religious education from his grand father Guru Amar Das. His maternal uncle Baba Mohri taught him

arithmetic. Pandit Beni gave him a good grounding in Sanskrit. The Guru spent the first eleven years of his life at Goindwal. After that he shifted to Amritsar with his father Guru Ram Das. Amritsar was under construction at that time. He therefore, used to help his father in the supervision of the construction work. As such, right from his younger days, the Guru was completely involved in the development of Amritsar.

The Guru was married to Mata Ganga Devi and had only one son : Guru Hargobind.

Guru Arjan Dev was installed as the fifth Guru in 1581 A.D. at Amritsar in preference to his two elder brothers because of his competence and qualities of love and service. This enraged Baba Pirthi Chand one of the brothers. He even accused Guru Arjan Dev of poisoning their father to get "guruship". At the *Pagari* ceremony, it was decided to give one turban to Baba Pirthi Chand for traditional inheritance and another to Guru Arjan Dev for "guruship." This was also not accepted by Baba Pirthi Chand. He tried to snatch the turban from Guru Arjan Dev in public.

The Guru was a talented musician, a good poet and a charismatic religious leader. He contributed considerably to the consolidation of Sikhism. He gave Sikhs the holiest of their holy places — the Golden Temple. He compiled the Sikh scripture — the *Adi Granth* — and got it installed in the Golden Temple with Baba Buddha as the *Granthi* (priest). He introduced the practice of *daswandh* — each Sikh contributing one-tenth of his earning for community use. The Guru took a lot of interest in the development of Amritsar. In 1588 A.D., he got Santokhsar tank paved. He founded also the towns of Tarn Taran (1590 A.D.) and Kartarpur near Jalandhar (1604 A.D.).

The growing prestige and power of Guru Arjan Dev conflicted with the religious policy of Jahangir who had become Emperor in 1605 A.D. Furthermore there were people like Baba Pirthi Chand and Chandu to stoke the fires. The Guru was arrested and subjected to physical torment. Jahangir asked the Guru to change the text of the *Adi Granth* to include the praise of Prophet Mohammad. On being refused he was made to sit on hot plates and thrown into river Ravi at Lahore. That place has been consecrated as Gurdwara Dera Sahib.

## LOVE AND OBEDIENCE HAVE THEIR REWARDS

Guru Ram Das had reached a stage when he wanted to decide about his successor. During those days, he received an invitation to attend the wedding of the son of Sihari Mal (one of his cousins) at Lahore. But he was busy with the construction work at Amritsar. Moreover, he wanted to test his three sons.

Accordingly, Guru Ram Das requested each of his sons one by one to attend the wedding at Lahore on his behalf. Pirthi Chand refused point blank saying he was busy. In fact, he was suspicious that he was being sent to Lahore so that someone else might be appointed as the guru. Then Guru Ram Das requested his second son Mahadev. He also refused saying: "I don't believe in these relationships. All relations are selfish." Finally Guru Ram Das approached Guru Arjan Dev. He not only accepted but also said: "Father, you are sending me for a happy occasion. You can even order me to go where there is a risk to my life. I'll never hesitate." Guru Ram Das was happy. He said: "O.K. But don't come back without my instructions."

Months passed by. Guru Ram Das never called back Guru Arjan Dev. In fact Guru Ram Das was testing him for obedience. But Guru Arjan Dev was getting more and more anxious to meet his father and Guru. So he wrote a letter. But Pirthi Chand did not allow it to reach Guru Ram Das. Then he wrote a second letter. Even that was intercepted by Pirthi Chand. On top of it, he forged a reply on behalf of Guru Ram Das asking Guru Arjan Dev to construct a *dharamsala* at Lahore. But the third letter reached Guru Ram Das. He was surprised to learn that that was the third letter and even a forged reply had been sent on his behalf. He soon found out that it was the mischief of Pirthi Chand. Guru Ram Das rebuked Pirthi Chand for doing so.

By now, Guru Ram Das had come to the conclusion that only Guru Arjan Dev deserved to be the fifth Guru. So he requested Baba Buddha to go to Lahore with five Sikhs to bring him back to Amritsar. On his

return a formal ceremony was organised to install him as the Guru in 1581 A.D.

This made Pirthi Chand more angry than before. After the demise of Guru Ram Das, he even tried to spread the rumour that he had been poisoned by Guru Arjan Dev. At the *Pagri/Dastar* ceremony, Baba Buddha had thought of a wise compromise between the two brothers. Pirthi Chand was given the turban for traditional inheritance while Guru Arjan Dev was given a turban for guruship. But this was not liked by Pirthi Chand. He tried to snatch the turban from Guru Arjan Dev in the congregation itself.



## THE FIRST HOME FOR LEPERS

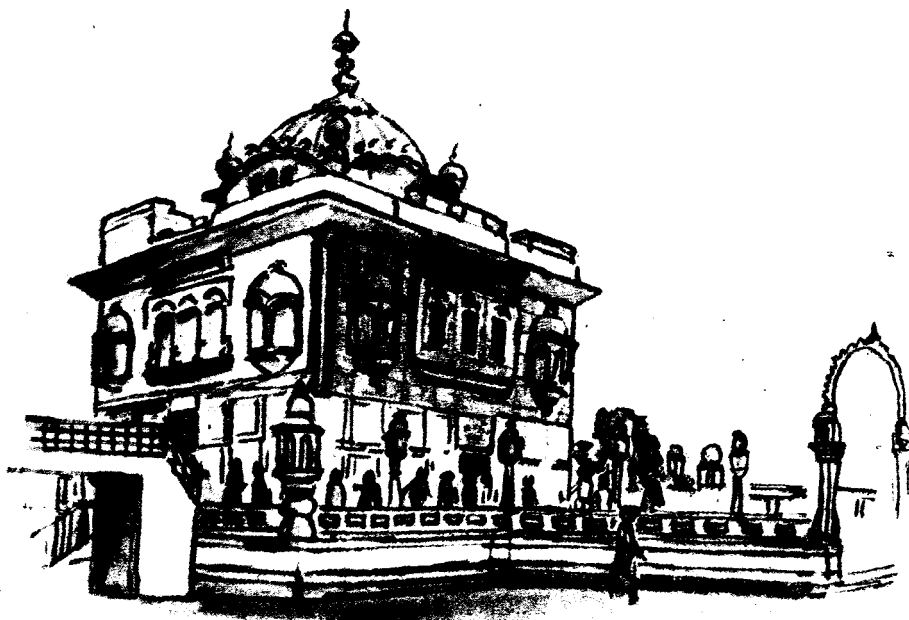
Guru Arjan Dev founded Tarn Taran in April 1590 A.D. The *sarovar* was still being made *pakka*. The Guru, as usual, was sitting at its edge supervising the construction work. A *Yogi* happened to come there. He had a packet of magical herbs. He claimed that its contents had both



alchemical and medicinal properties. If rubbed on metals, they would convert them into gold (alchemy). If they were put in water, they would convert it into a cure for leprosy. Not concerned with alchemy, the Guru surprised the *yogi* by pouring the entire contents of the packet into the *sarovar* giving it medicinal properties.

Later on, the Guru was one day taking his morning walk on the outskirts of Tarn Taran. He saw a few people leading a companion who was writhing

with pain. On being questioned they told the Guru that the man was their father and was suffering from leprosy. Since leprosy was considered incurable, they were taking him to be thrown into the river Ravi according to his own wishes. This shocked the Guru. He asked them to take the man to the town. There the Guru treated him. Soon he was cured of

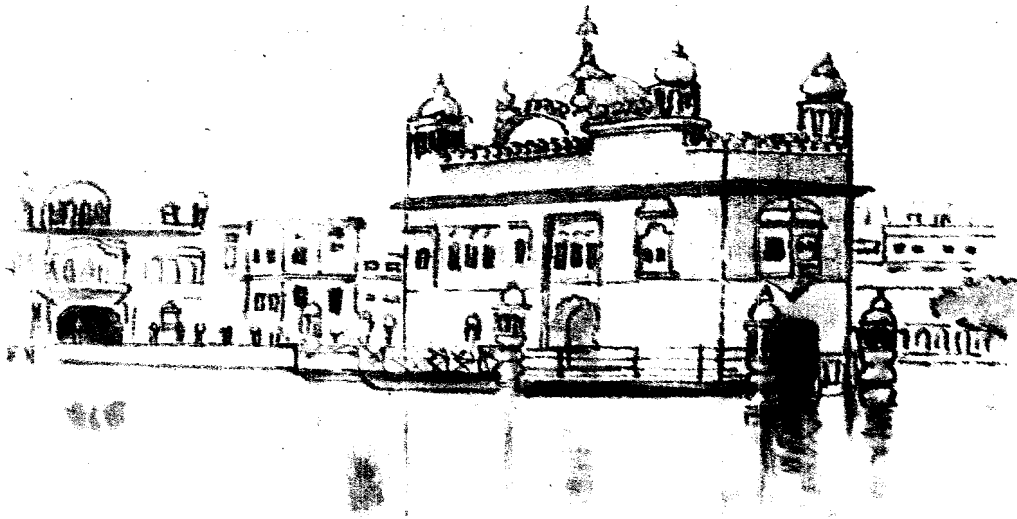


leprosy and started leading a normal life.

Moved by this incident and recognising the need, Guru Arjan Dev set up the first home for lepers in India at Tarn Taran.

## THE GOLDEN TEMPLE

Guru Arjan Dev was involved in the construction work at Amritsar right from his childhood. After becoming the fifth Guru, he decided to add, among other things, a temple at the centre of the *Sarovar* there. This temple came to be known as the Golden Temple after Maharaja Ranjit Singh covered most of it with gold plates.



The Golden Temple was personally designed by the Guru. It was thought of as a place of worship open to people belonging to all castes

and creeds. It was, therefore, decided that it would have four doors so that it might be treated as open to all without discrimination. No specific orientation was fixed for any of the doors to make the building independent of directions associated with Hinduism (East : Rising Sun) and Islam (West: Kaaba).

More significantly, the Guru invited the famous *sufi* saint of the day Mian Mir from Lahore to lay the foundation stone of the Golden Temple on January 3, 1597 A.D. This speaks volumes of the secularity and universal character of the Sikh institutions.

The construction of the Golden Temple was done under the personal supervision of Guru Arjan Dev. To ensure enough funds, the Guru introduced the practice of *daswandh* — every Sikh contributing one-tenth of his income for a common cause. Accordingly people contributed large and small amounts. This practice is now a code of honour for the Sikhs.

The Golden Temple took three years to complete. It is now an example of religious emotion materialized in marble, glass, colour and metal. On its completion, the Guru had declared : "Any one who will listen to *Shabad Kirtan* here with devotion will meet *Waheguru* (God)."

The Golden Temple has a chequered history in line with that of the Sikh community. It has been desecrated, damaged and repaired a number of times. But it has always been a major rallying point for the Sikhs. A visit to it is a cherished goal of every Sikh.

## THE ADI GRANTH

After building the Golden Temple as the holiest place for the Sikhs, Guru Arjan Dev thought of compiling the holiest book for them. The idea was to create the Sikh scripture — similar to the Bible for the Christians and the Quran for the Muslims — which should standardize, preserve and transmit from generation to generation the Sikh religious philosophy.



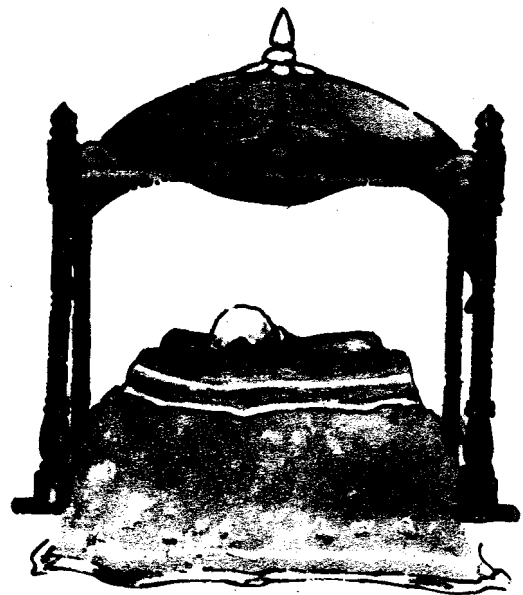
*Shabads* had, infact, existed from the days of Guru Nanak Dev. They had even been compiled as a volume. The volume containing the compositions of the first three Gurus was in the possession of Bhai Mohan, son of Guru Amar Das. He had kept it at Chubará Sahib in Goindwal.

Guru Arjan Dev wanted this volume to be the basis of the Adi Granth — the Sikh scripture. So he personally went to Goindwal from Amritsar to fetch the volume from Bhai Mohan. The palanquin in which the manuscript was brought to Amritsar is still kept at Chubara Sahib.

The task of compiling the Adi Granth was entrusted to Bhai Gurdas. He was a nephew of Guru Amar Das and a seasoned Sikh theologian. He was familiar with the compositions of all the Gurus upto that time and the religious writings of other saints. As such he was most suited to certify the authenticity of writings to be included in the Adi Granth.

Guru Arjan Dev attached so much importance to the project that he selected a peaceful secluded place with a lot of trees and greenery for the purpose. He also got a tank dug there and called it Ramsar. Bhai Banno was incharge of the new campus. He was also given the responsibility of getting multiple copies of the Adi Granth transcribed. At completion, it was installed in the Golden Temple in 1604 A.D. with Baba Buddha as the *Granthi* (priest).

The Guru had prescribed a complete musical system for the organisation of *Shabads* in the Adi Granth. The first section is largely Japji Sahib — the inspiring composition of Guru Nanak Dev. The last section is a collection of assorted verses including *slokas* and *swayyas* of *Bhatts*. The remaining thirty-one sections are named after the well known Indian classical *ragas*. The *Shabads* contained in these sections are supposed to be sung in the prescribed *ragas*.



The final updated version of the Adi Granth was prepared by Bhai Mani Singh under the supervision of Guru Gobind Singh in 1705 A.D. This is the authorised version in use at present. It contains the writings of seven Sikh Gurus and a number of *Bhagats* and *Bhatts* both Hindus of various castes and Muslims.

The Adi Granth was declared as the eternal Guru — Guru Granth Sahib — by Guru Gobind Singh. By so doing, Guru Gobind Singh passed on the succession to Guru Granth Sahib.

## THE FIRST SIKH MARTYR

The increasing consolidation of Sikhism under the guidance of Guru Arjan Dev created its own problems. It ultimately culminated in the Guru becoming the first Sikh martyr.

Complaints were made to Emperor Akbar about the Adi Granth. They were led by Pirthi Chand, Guru's elder brother. He had not given up his jealousy. Then there was Chandu. He had his own scores to settle because the Guru had turned down the match of his daughter for Guru Hargobind.





In 1605 A.D., Akbar visited Batala. He wanted to see the Adi Granth. Bhai Gurdas and Baba Buddha took it to Batala. Akbar asked them to read the *Shabads* by opening the Adi Granth at random at a few places. When he was told the meaning, he promptly gave the decision : "This Book deserves everybody's respect. It does not seem to include anything but love and devotion for God. It does not criticise or condemn anything."

But unfortunately Akbar died in October 1605 A.D. at Agra. Jahangir who became the next Emperor had a different religious policy. After just seven months he ordered that Guru Arjan Dev be arrested and put to death according to the Muslim law after confiscating his property.

The immediate provocation for this had come from the revolt by Prince Khusro. When he was being chased by royal forces, he passed through Tarn Taran on his way to Lahore. The enemies of the Guru distorted it by telling Jahangir that the Guru was supporting Khusro and had blessed him.

The Guru was arrested at Amritsar and was brought to Lahore. When he appeared before Jahangir, the latter asked him to add a few verses in the Adi Granth in praise of Prophet Mohammad. The Guru refused to do so. He was badly treated and physically tortured. When Mian Mir came to know of it, he pleaded with Jahangir not to illtreat the Guru but to no avail.

Ultimately the Guru was made to sit on hot plates and was thrown into river Ravi at Lahore on May 30, 1606 A.D. That place has been converted into Gurdwara Dera Sahib.

## LIFE SKETCH OF GURU HARGOBIND



Guru Hargobind was the only son of Guru Arjan Dev and was born after 15 years of his marriage at village Wadali on June 9, 1595 A.D. Pirthi Chand, the elder brother of Guru Arjan Dev was very jealous of him. He conspired many times to kill young Guru Hargobind so as to get guruship after the death of Guru Arjan Dev. But he could not succeed in his designs.

As Guru Hargobind grew up he was sent to Baba Buddha for literary and religious education, Baba Buddha also organised and supervised his training in horsemanship, military science, weaponry and astrology.

When the Guru was about 10 years old, Chandu, who was a senior official at Delhi, proposed his daughter's match for him. Guru Arjan Dev turned it down because Chandu was too haughty. This made Chandu a sworn enemy of Guru Arjan Dev and his family. He was responsible for poisoning the ears of rulers against first Guru Arjan Dev and then against Guru Hargobind.

Guru Hargobind was installed as the sixth Guru in May 1606 A.D. His career marks a turning point in the history of the Sikhs. The martyrdom of Guru Arjan Dev had not gone in vain. Henceforth the mission before the Sikhs became the liberation of the masses from religious and political tyranny. The use of sword as a means of defence and justice became popular. The Guru himself used to carry two swords : one representing the spiritual power (*peeri*) and the other temporal and military power (*meeri*).



Threatened by the increasing and improved organisation of the Sikhs, Emperor Jahangir got the Guru put in prison in Gwalior Fort. Nevertheless this only enhanced the Guru's reputation. He was released after about two years.

When Shahjahan became the Emperor in 1628 A.D., he intensified the oppression of the Sikhs. As a consequence, the Guru had to fight four battles against the Mughal forces : first at Amritsar in May 1629 A.D.; second at Hargobindpur in September 1629 A.D.; third at Nathana in 1631 A.D.; and the fourth at Kartarpur (Jalandhar) in 1632 A.D.

The Guru finally decided to settle down at Kiratpur on the banks of the River Sutlej. He developed it and spent the last few years of his life there. The Guru breathed his last also at Kiratpur in March 1644 A.D. He was survived by three sons ; Suraj Mal, Ani Rai and (Guru) Tegh Bahadur and a daughter Biro. One son Atal Rai had passed away at the young age of nine. The eldest son Gurditta had also died a few years earlier.

The Guru added Akal Takhat to the Golden Temple Complex in Amritsar in 1608 A.D. He also got built a few other religious places. He visited Baba Sri Chand and came very close to him. This relationship between the Sikhs and Udasis bore its fruit later in the post – Guru Gobind Singh era. When Sikhs were being persecuted, Udasis kept up most of their institutions and traditions.

## MEERI AND PEERI

Guru Arjan Dev was martyred on May 30, 1606 A.D. When he was called to Lahore he had realised that in the coming days the Sikhs were going to have a serious challenge from the Government. Therefore, before leaving Amritsar he called all the leading Sikhs. He also called Guru Hargobind as he wanted to give him a test in their presence. He asked Guru Hargobind to take out a sword and to chop off his finger.

Guru Hargobind readily agreed. But as he was about to cut his finger, Guru Arjan Dev stopped him. He had obviously passed the test for boldness and sacrifice. Accordingly Guru Arjan Dev requested Baba Buddha to perform the ceremony of installing Guru Hargobind as the sixth Guru.

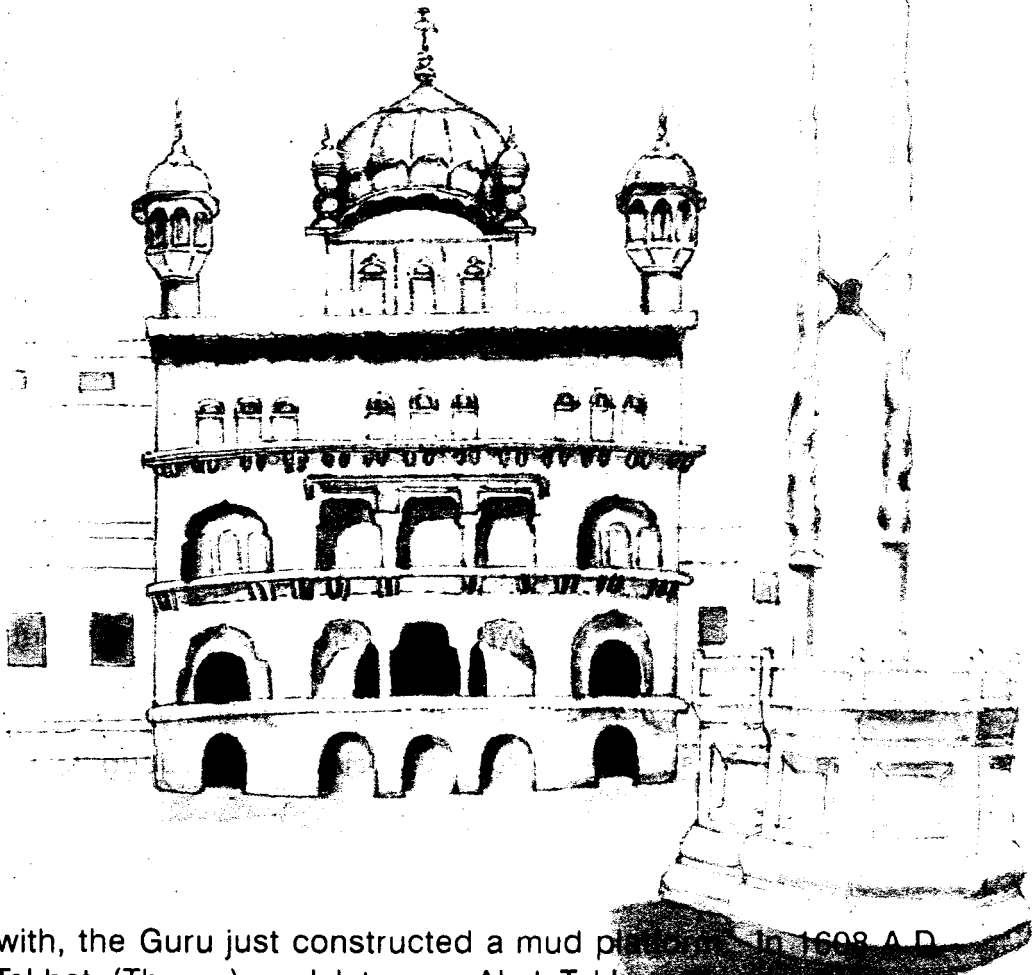
The situation after the martyrdom of Guru Arjan Dev was both delicate and difficult. To control it personally Guru Hargobind visited Lahore. He told the public that Guru Arjan Dev had foreseen his martyrdom and had advised the Sikhs to get armed and to face the odds bravely.

Guru Hargobind himself started wearing two swords : one for *meeri* i.e. worldly power and protection and the other for *peeri* i.e. spiritual power and prestige. This combination of the spiritual and the worldly added a new dimension to Sikhism. The Guru also ordered : “*Seli* shall be the sword belt and I shall wear my turban with a royal aigrette (*Kalghi*).” He also made it clear to the followers: “Henceforth, the best offerings for the Guru shall be your youth and good weapons. I will be happy if you exercise your bodies, do wrestling, practise *gatka*, go out hunting in the jungles and learn horse riding.... If you will challenge death, death will run away from you. If you will be righteous, fear will run away from you.”

The leadership of Guru Hargobind was indeed a turning point for Sikhism.

## AKAL TAKHAT

The story of Akal Takhat is embedded in the dualism of *meeri* and *peeri* in Sikhism. It started with the new developments after Guru Hargobind took over the guruship. To give dualism a practical shape, the Guru set up Akal Takhat opposite the Golden Temple in Amritsar. It used to be a mound where he played as a child. It was also here that he was installed as the sixth Guru.



To begin with, the Guru just constructed a mud platform. In 1608 A.D. he called it Takhat (Throne) and later on Akal Takhat (Eternal Throne).

The Guru himself laid the foundation stone for it. No masons were involved and the initial construction was done by the Guru, Baba Buddha and Bhai Gurdas. The Guru also appointed Bhai Gurdas as the first *Jathedar* (Administrator) for it.

The building of Akal Takhat opposite the Golden Temple has a great significance. The Golden Temple stands for spiritual guidance and Akal Takhat for dispensing justice and temporal authority. The two are complementary to each other. Now-a-days, the Guru Granth Sahib is kept in the Golden Temple during the day and in Akal Takhat at night. It was from here that Guru Hargobind and later the High Priests used to issue *hukamnamas* which were binding on all Sikhs.

The status of Akal Takhat can be gauged from the fact that its *Jathedar* Akali Phoola Singh twice awarded punishment to Maharaja Ranjit Singh : first for marrying a Muslim who refused to embrace Sikhism and then for presenting a used *chandani* to Akal Takhat.

Akal Takhat has been a rallying point for the Sikhs. In the post-Guru Gobind Singh period Sarbat Khalsa used to meet here and take important decisions. Traditionally all Sikh warriors sought blessings here before going to battle.

## DATA BANDI CHHOR

Akal Takhat had already been founded. In 1609 A.D., Guru Hargobind started constructing Lohgarh Fort in Amritsar. This was enough provocation for the Punjab Governor Murtaza Khan to send a report to Emperor Jahangir saying that : "It seems that Guru Hargobind has given up the traditions of former Gurus. He has constructed a "platform" which he calls Akal Takhat. He holds court there and dispenses justice like rulers. He is training his followers in weaponry and is collecting weapons. I earnestly request that he should be dealt with immediately." Accordingly Jahangir ordered that the Guru be arrested and imprisoned in Gwalior Fort.





The Guru spent about two years in the Fort. In his absence Baba Buddha and Bhai Gurdas provided guidance and leadership to the Sikhs.

Gwalior Fort was a special prison. A number of Rajput Rajas who had revolted against Jahangir were confined there along with the Guru. So were a few Hill Rajas. The Guru endeared himself to all of them. They showed respect to the Guru. They also used to attend the daily congregation in the Fort.

Ultimately Jahangir realised that a wrong had been done to the Guru. So he ordered his release. When the Rajas came to know of it they pleaded with the Guru to get them also released. As such, the Guru sent a message that he would agree to be released only if the Rajas were also released along with him. Jahangir wanted to be clever and accepted the request rather in a dramatic fashion. He ordered that the Rajas who could walk out holding the gown of the Guru would be treated as released. But the Guru got stitched a special gown which could be held by 52 of them. So all the Rajas were released. Because of this episode the Guru is often called *Data Bandi Chhor*, the releaser of prisoners.

After his release from Gwalior, Guru Hargobind reached Amritsar. The time was very close to Diwali. As such, special celebrations were organised throughout Punjab but more specially at the Golden Temple in Amritsar. Since then it has become a tradition among the Sikhs to celebrate Diwali, which is otherwise a Hindu festival.

## ON SENSE OF DUTY

Guru Hargobind was living at Kartarpur (Jalandhar). One day, he went out hunting in the nearby jungles. Before going out he asked Bhai Jwanda to keep a watch at the gate till he returned.

When the Guru returned, he went straight to his private quarters through another gate. Unaware of it, Bhai Jwanda kept standing at the gate for three days. When the Guru learnt about it he personally went there to express his appreciation for the sense of duty shown by Bhai Jwanda.

At another time, while still at Kartarpur, the Guru asked Bhai Chuhan who was a *Jathedar* of hundred *jawans* to arrange to bring some stones for constructing a wall of the *langar*. But Bhai Chuhan took it upon himself to fetch the stones. Even after his hands and feet started bleeding he did not stop. When the Guru saw the bleeding body of Bhai Chuhan he remarked : "Bhai Chuhan, why have you started doing it yourself. I had asked you to get it done by the Sikhs." He replied with folded hands : "That is right, sir. But why should I deprive myself of the honour of being a Sikh ?"

## JAHANGIR AT THE GOLDEN TEMPLE

In 1617 A.D. Hamad-ul-Daula, father of Nurjahan took over as the Governor of Punjab. He invited Emperor Jahangir and Nurjahan to visit Punjab. He made elaborate arrangements for the royal visit.

Guru Hargobind also wanted to show normal courtesies and respect to the royal visitors by welcoming them at Amritsar. He came from Kartarpur Jalandhar. He added new residential areas at Amritsar and replaced some old buildings by new ones.

When Jahangir reached Amritsar, the Guru ordered that the whole entourage of officials and soldiers accompanying him be fed free and the bills sent to the Guru. Jahangir and Nurjahan visited the Golden Temple. They also participated in the congregation at Akal Takhat. At the end of the *Shabad Kirtan* they had an audience with the Guru and received his blessings. They were given *parsad* along with the entourage. When Jahangir expressed a desire to make a payment the Guru refused saying that everything there belonged to the Sikhs who had arranged the *parsad* as well.



## GOODWILL OF UDASIS

Guru Hargobind went to see Baba Sri Chand, son of Guru Nanak Dev, at Kartarpur (Pakistan). His son Baba Gurditta accompanied him. Baba Sri Chand was very old at that time. The Guru showed him utmost respect.

When Baba Sri Chand saw Baba Gurditta, his first reaction was that Baba Gurditta had a striking resemblance with Guru Nanak Dev. He also asked the details about Guru Hargobind's family. He was told that he had four living sons and one daughter, while one son had expired at a young age. Baba Sri Chand asked : "Why don't you offer one of your sons to me?" The Guru said, "Baba, you can take all of them if you want." Baba Sri Chand said: "O.K. Then give me (Baba) Gurditta. Also tell me what can I offer you in return." The Guru said, "By God's grace, I have everything that I need." Baba Sri Chand remarked in a light-hearted mood: "Then I offer you my *fakiri* (ascetic order) which is my sole earning for the last 110 years. Like streams entering the ocean, let this *fakiri* be a part of your family."

This narrowed the century old rift between the Sikhs and Udasis (followers of Baba Sri Chand). This amity proved very useful to the Sikhs in their later history. When the Sikhs were being persecuted, Udasis could escape that as they did not wear the external symbols of Sikhism. So they took over the missionary work of Masands. They became zealous preachers of Sikhism and custodians of *gurdwaras*. In fact, they kept the torch of Sikhism burning in the darkest days of its history.

## LIFE SKETCH OF GURU HAR RAI



Guru Hargobind was at Amritsar when he got the news from Kiratpur that his eldest son Baba Gurditta had been blessed with the second son on January 30, 1630 A.D. He took the original copy of the Adi Granth with him and left for Kiratpur. However, he left the Adi Granth at Kartarpur Jalandhar. On reaching Kiratpur, Guru Hargobind took his infant grandson onto his lap. He also remarked : "This infant has come to reduce the suffering of mankind." He named him Har Rai.

Baba Gurditta died in 1638 A.D. Guru Har Rai grew up under the personal supervision of Guru Hargobind. He got all his education and training from his grandfather whom he was giving a constant company.

Guru Har Rai was installed as the seventh Guru in March 1644 A.D. Guru Hargobind invited the Sikhs to Kiratpur on the occasion of *Hola*. *Diwans* were held for three days. On the fourth day he announced his decision and advised his followers and family members to respect and obey Guru Har Rai as his successor.

Guru Har Rai kept up the style of Guru Hargobind. He was attended by armed followers. But unlike Guru Hargobind he had very little conflict with the Mughal rulers. He consolidated Sikhism further. He started the practice of standing up while saying *Ardas*. He also taught respect for Gurbani. He made Kiratpur his permanent headquarters and appointed disciples to preach in different parts of the country.



During the struggle for succession among the sons of Emperor Shahjahan, Dara Shikoh had met the Guru at Goindwal to seek his blessings. This was misrepresented to Aurangzeb who called the Guru to Delhi after becoming the Emperor. The Guru sent his elder son Ram Rai to the Mughal court. But Ram Rai performed miracles in the court and even changed the text of a line of the Adi Granth to please Aurangzeb. This angered the Guru so much that he resolved to have no connections with Ram Rai. It was also because of this that he chose his younger son (Guru) Harkrishan as his successor.

The Guru took good deal of interest in health care. He opened a hospital and dispensary at Kiratpur. The Guru appointed well-known *vaid*s and *hakims* to work in the hospital.

The Guru breathed his last in October 1661 A.D. at Kiratpur.

## **BABA DHIRMAL'S JEALOUSY**

Baba Dhirmal was the elder brother of Guru Har Rai. He was born in January, 1626 A.D. at Kartarpur Jalandhar. When Guru Hargobind saw the infant grandson for the first time, he remarked : "Pirthi Chand has come again in a new incarnation." After the death of his father Baba Gurditta, Baba Dhirmal started living at Kartarpur. The original copy of the Adi Granth was in his possession.

When Guru Hargobind announced Guru Har Rai as his successor at Kiratpur in 1644 A.D., Baba Dhirmal's anger knew no bounds. His jealousy got the better of his wisdom. He refused to come to Kiratpur-inspite of being called several times by Guru Hargobind. Instead he sent a message: "Now I'll get everything by force." He thought that as he had the original copy of the Adi Granth, he would be able to mislead the Sikhs. But this did not happen.

When Baba Dhirmal failed to get enough Sikh following he started conspiring against Guru Har Rai. He established contacts with the Mughal court. He continued his opposition against Guru Harkrishan and Guru Tegh Bahadur as well. In fact he made an unsuccessful assassination attempt on the latter.

Predictably Baba Dhirmal did not have a good end. He was arrested along with his son by Aurangzeb and was killed in 1677 A.D.



## LOVE VERSUS TRADITIONS



Guru Har Rai used to go out for hunting. In the jungle, there lived an old woman — Mai Tabo — who wished the Guru to come to her hut.

One day, Mai Tabo prepared some special sweet bread and waited fondly for the Guru with a prayer on her lips. The prayer was answered.

The Guru, while on his hunt, turned his horse towards her place and soon reached her hut. Without dismounting from the horse, the Guru called aloud : "Mother, I am hungry. Please give me something to eat." Mai Tabo came out with the sweet bread and offered it to the Guru. He accepted the bread and started eating it with relish without even washing his hands as is customary.

Next day, when the Guru went out for hunting again, the *sewadars* took enough packed food with them as a precaution. After some time, when they thought that the Guru must be hungry, they offered the food to him. The Guru got angry and scolded the *sewadars* saying : "You don't seem to care for Sikh traditions. Why have you brought packed food? You know it so well that I always take my food at the *langar*." The *sewadars* were puzzled but replied with folded hands: "Sir, we thought you may need something to eat while hunting. Yesterday you had asked Mai Tabo to give you something to eat. Sir, you had even taken it without washing your hands."

The Guru explained : "I am sorry if you got a wrong impression. That was not meant as a disrespect to the *langar* or the Sikh traditions. I was drawn by the love and devotion of Mai Tabo. She offered me food of love prepared by her own hard work. No traditions can be greater than true love and devotion."

## IMPORTANCE OF GURBANI

Guru Har Rai inculcated respect for Gurbani among the Sikhs. He spread the message that "The Word (Gurbani) is the Guru and Guru is the Word."

Initially some Sikhs did question it out of ignorance. One day some of them asked : "Guruji, we recite *gurbani* everyday. But there are many parts which we don't understand. Does such a recitation serve any purpose?" The Guru did not give any immediate answer. He, however, went with them towards a nearby village. He invited their attention towards a piece of clay pottery (*theekri*) lying in the sun. Because of the heat, the *ghee* that had soaked in it was coming out. The Guru used it as an example to explain the importance of *gurbani*. He said that a person who



recites *gurbani* everyday goes on absorbing it in himself just like *theekri* absorbing *ghee*. He becomes like *gurbani*, elevates his consciousness and kills his ego.

The Guru was also very particular that proper respect be shown to *gurbani*. Once a group of Sikhs came singing *shabads* to Guru's quarters when he was resting at night. They kept on singing loudly. When the Guru heard it, he woke up suddenly. While leaving his cot, he even injured his knee. But regardless of the injury he came down. One Sikh noticed this. He took the liberty of asking : "Sir, the *shabads*, the *gurbani* and the Granth all belong to you. Where was the need for the haste?" The Guru replied : "You are right. But remember, *gurbani* is an embodiment of Guru's experiences. It is, indeed, the Guru. A person who does not respect *gurbani* cannot be a Sikh."

The Guru went to the extent of disinheriting his elder son Ram Rai because he had tried to change the text of a line in the Adi Granth.

## CORRESPONDENCE WITH AURANGZEB

Aurangzeb became Emperor in 1658 A.D. He started working on a fanatic religious policy. He thought of controlling the activities of Guru Har Rai. He made a diplomatic move by writing a letter to the Guru which said : "Guru Nanak and his successors have been true *fakirs*. They did not believe in idol worship, grave worship or other rites. But you are disturbing public peace in the kingdom. It is not good. You should keep in touch with me. You had offered kingdom to Dara. What happened to that? Never mind. I am still keen to meet you. Please do so urgently."

This letter was brought to Kiratpur by Diwan Shiv Dayal. The Guru read it in a congregation and asked for suggestions. Many people were in favour of meeting the Emperor. But the Guru gave his decision : "What you say will lead to dirty politics. So I have resolved not to see Aurangzeb's face, much less talk to him." He also sent a reply to Aurangzeb which ran as follows : "I feel I have nothing to do with you. I haven't captured anybody's territory. I don't owe anything to you. Nor do I aspire to get anything from you. We don't even have a priest-disciple relationship. I am not disturbing public peace. On the other hand, you are disturbing your mind for nothing."

The reply upset Aurangzeb. But on the persuasion of Mirza Raja Jai Singh he sent another polite letter. This time the Guru relented somewhat. On the basis of a consensus at a congregation, the Guru decided to send his elder son to Delhi with some prominent Sikhs.

But Ram Rai did not give a good account of himself at Delhi. He showed miracles. He even changed the text of a line in the Adi Granth just to flatter Aurangzeb.

When the Guru heard about all this, he became very angry. He felt that Ram Rai had sacrificed his entire heritage at the altar of flattery. He decided not to have anything to do with Ram Rai in future. Indeed, it was because of this incident that the Guru nominated his younger son (Guru) Harkrishan as the eighth Guru.

## LIFE SKETCH OF GURU HARKRISHAN



Guru Harkrishan was the eighth Guru of the Sikhs. He is also known as the Bal Guru (Child Guru). He was the youngest of all Gurus having attained that status at the tender age of five. His span of guruship was also the shortest. Guru Harkrishan is indeed an example that spirituality, as an experience, is independent of age. His personality can be summarized in the words of Guru Gobind Singh who later wrote that he is one "whose sight dispels all discomforts" (*Jis dithe sab dukh jaye*)

The Guru nurtured Sikhism. He maintained the traditions of Sikh Gurus and strengthened the spirit of self-sacrifice, truthfulness and fearless resolve. He stressed upon social reforms like eradication of female infanticide. But more than anything, he facilitated the choice of his successor.

Guru Harkrishan was the younger son of Guru Har Rai. He was born at Kiratpur on July 7, 1656 A.D. Guru Har Rai had remarked at his birth, "He will do what no one else can do." He was brought up under the direct supervision of Guru Har Rai. As such he imbibed the style and qualities of Guru Har Rai.

Ram Rai, the elder brother of the Guru had displeased Guru Har Rai by showing miracles in Aurangzeb's court and by changing the text of a line of the Adi Granth. Because of this, Guru Har Rai nominated Guru Harkrishan as his successor in October 1661 A.D.



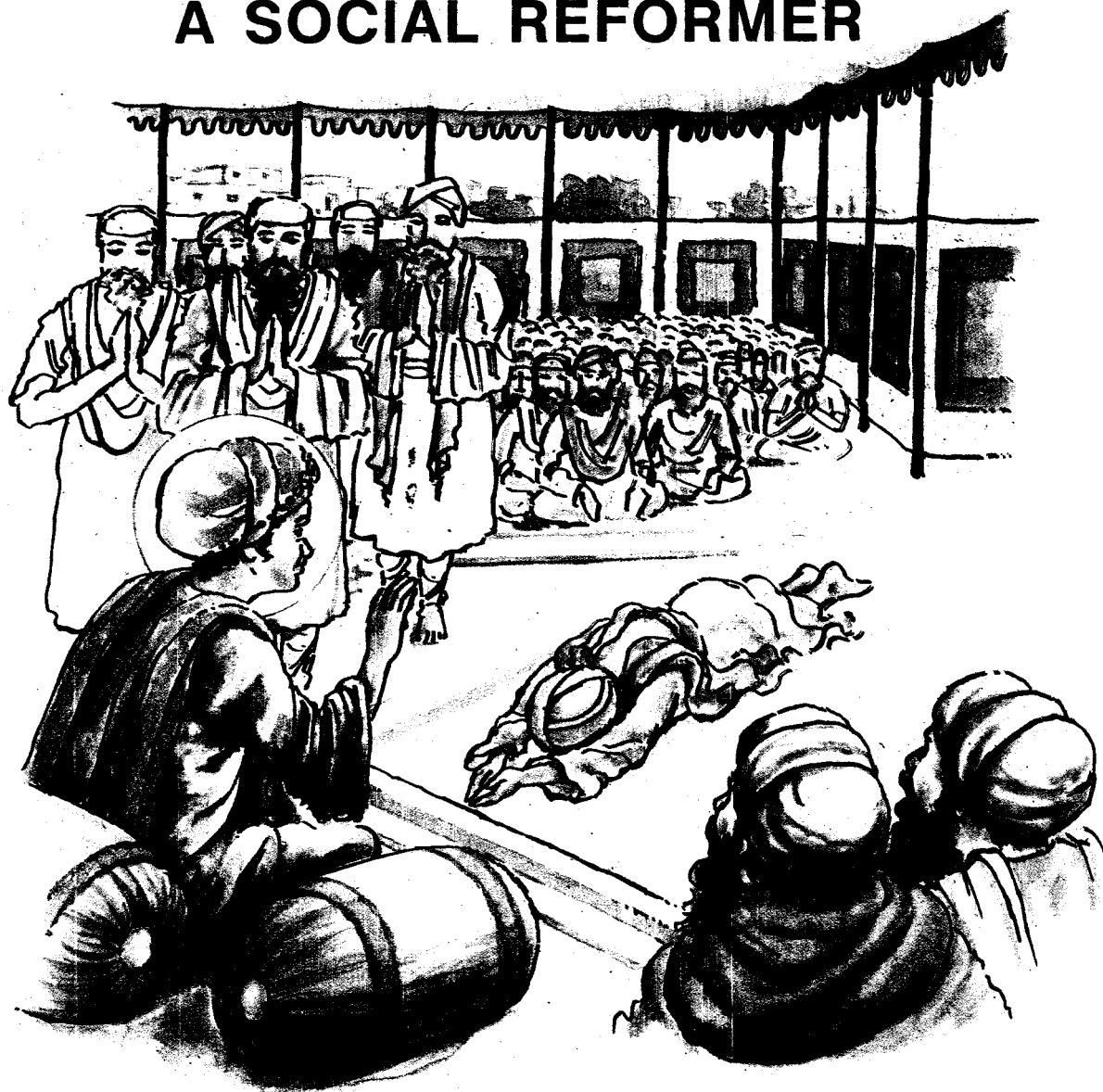
This was not liked by Ram Rai. He started hatching conspiracies first with Masands and later on with Aurangzeb. He ultimately succeeded in persuading Aurangzeb to call the Guru to Delhi. The Guru did come to Delhi in 1663 A.D. but refused to meet Aurangzeb to keep up his resolve on the lines of that of Guru Har Rai. The place where the Guru stayed in Delhi used to be the bungalow of Mirza Raja Jai Singh. It has now been converted into the famous gurdwara Bangla Sahib.

The Guru spent a few months at Delhi. During those days an epidemic broke out. The Guru got busy in nursing the sick. He even went to poor colonies. He himself was taken ill and passed away on March 30, 1664 A.D. But before breathing his last he said: "Baba Bakale" i.e. the next Guru was in Bakala.

The Guru was cremated in Delhi on the banks of Yamunā at the place where now stands the historic gurdwara Bala Sahib.



## A SOCIAL REFORMER



Guru Harkrishan, though very young, continued spreading the message of Sikhism and bringing about social reforms. He preached against smoking, stealing, gambling, caste system and killing female infants.

The social order in those days discriminated against women. This discrimination had taken an appalling form compelling parents to kill their female children. Guru Harkrishan became the first to raise his voice against it. He issued instructions that the Sikhs should boycott people who killed their female children.

There lived at Ropar a rich man named Raja Ram. He used to kill his daughters at birth. While the Guru was at Kiratpur, he came there to meet the Guru with his offerings. The Guru had learnt of his ill fame. Sticking to his instructions, the Guru ordered that Raja Ram should not be allowed to join the congregation (*diwan*) in the words : "A person who does not respect life is not allowed to come in the presence of the Guru. The Sikhs should not have anything to do with the girl killer." But Raja Ram prostrated before the Guru and asked for forgiveness.

The Guru had set the pace for social reforms.

## FROM KIRATPUR TO DELHI

Guru Harkrishan's fame spread like fragrance. Soon he became very popular with the Sikhs. Because of this, his elder brother Ram Rai was getting more and more jealous of him. He approached Emperor Aurangzeb and requested him to control the Guru.

At first, Aurangzeb thought of a military expedition against the Guru. But ultimately, on the advice of Mirza Raja Jai Singh, it was decided to invite the Guru to Delhi by sending a personal letter from Aurangzeb. Mirza Raja Jai Singh also sent a letter.

Both the letters were carried to Kiratpur by Pars Ram. They were



read in the evening congregation (*diwan*). The Guru smelt some conspiracy in the letters. He told Pars Ram that he would give the reply next day in the congregation itself.

The Guru consulted all prominent Sikhs at Kiratpur. They advised him that there was no harm in going to Delhi. Otherwise, it might lead to serious consequences. The Guru hesitatingly agreed but put a condition: "O.K. I'll go to Delhi. But as per the decision of Guru Har Rai neither will I go to Aurangzeb nor will he come to meet me." This decision was communicated to Pars Ram.

As the news of Guru's decision to go to Delhi reached different parts of Punjāb, batches of Sikhs started coming to Kiratpur. Fearing something untoward, many of them wanted to accompany the Guru to Delhi. There appeared to be no end to the stream of visitors to Kiratpur. The Guru felt that if it were allowed to go on like that, he might not be able to leave for Delhi for months to come. So he decided to depart and hinted that visitors might henceforth meet him on the way. As the Guru moved towards Delhi, he was followed by thousands of Sikhs. It was, indeed, a grand procession marching towards Delhi.

Soon the Guru felt that it was not advisable to allow the crowds to keep moving. Besides being inconvenient to the followers, the movement was considerably slowed down. At Panjokhra, near Ambala, the Guru ordered that followers would not go beyond a hillock on which a flag was fixed for guidance. The Guru, however, continued the journey with a few riders and some devoted Sikhs.

Mirza Raja Jai Singh was keeping track of the movements of Guru Harkrishan. When the Guru reached near Delhi, he came forward to receive the Guru and took him to his bungalow a few kilometres outside Delhi (now Bangla Sahib Gurdwara).

## CHHAJJU INTERPRETING GITA

On his way from Kiratpur to Delhi, Guru Harkrishan halted at Panjokhra outside Ambala with all the followers. Pandit Lal Chand was a resident of Panjokhra. Upper caste and bookish knowledge had gone to his head. When he saw the arrangements being made for a *diwan* he asked a Sikh "Who is the royal visitor camping at Panjokhra today?" The Sikh replied "No. It is not a royal visitor. It is His Holiness, Guru Harkrishan." He immediately retorted : "It is quite easy to be named after Lord Krishna. Does His Holiness also have the qualities of Lord Krishna? What to speak of revealing Gita, can he at least give its meaning?"

The Guru did not feel angry when he was told about it. But he decided to break his pride. The Guru asked Lal Chand to bring the most ignorant person from the town. He wanted to demonstrate that spiritual experience is different from bookish knowledge.



Lal Chand brought Chhajju, the water carrier, who was completely illiterate. The Guru looked at Chhajju and he was ready for the encounter. Lal Chand asked him some difficult questions. But to the surprise of everyone, he answered them all correctly.

Lal Chand realised his mistake. He took off his sacred thread and put it at the Guru's feet. He also said : "Sir, from now onwards, accept me as your Sikh. I am sorry I had too much of ego. It is now all gone after meeting you. I am throwing away the sacred thread which is a symbol of caste discrimination."

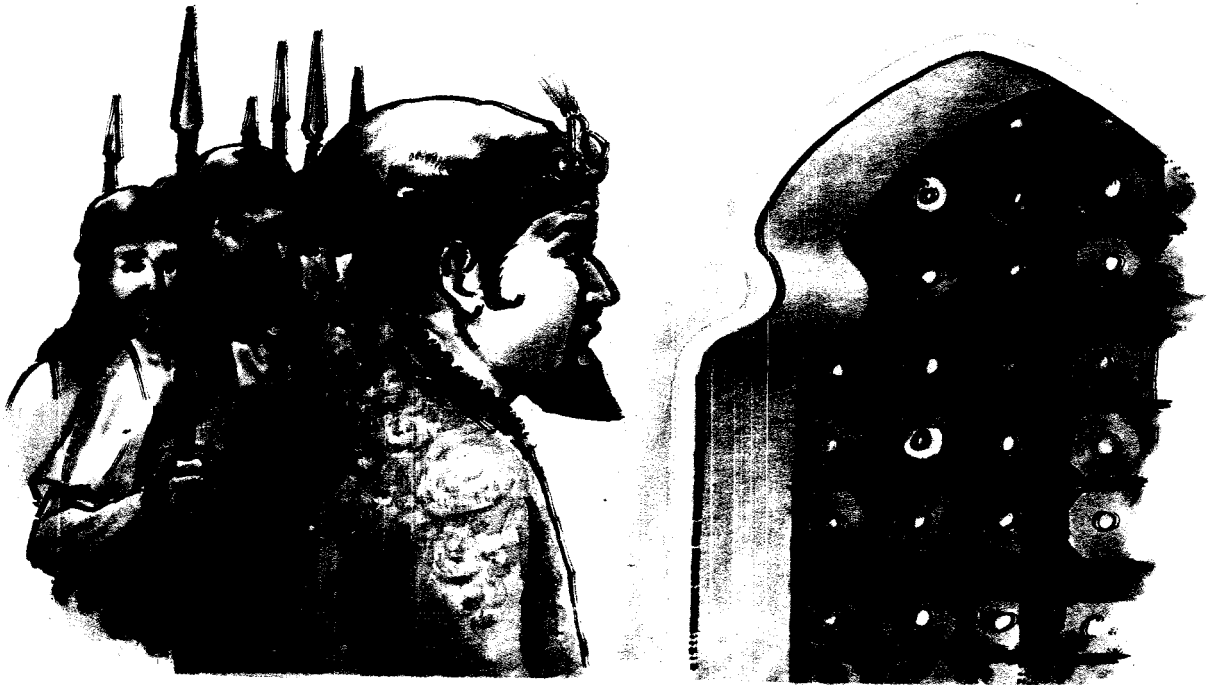
It is now a part of History that Lal Chand took Amrit from Guru Gobind Singh and died fighting the Mughal forces at Chamkaur. Chhajju's son Himmat Singh also became one of the five beloveds (Panj Piaras) in 1699 A.D.

## A MIND OF HIGH RESOLVE

When Guru Harkrishan reached Delhi, he stuck to his decision of neither seeing Aurangzeb nor granting him audience. Aurangzeb sent costly presents for the Guru. He, however, accepted only a rosary and returned the rest. Nothing could break the Guru's resolve. Delhi residents thronged to Bangla Sahib to see the Child Guru who would not care to meet the Emperor.

At the same time, Aurangzeb had started planning his strategies in consultation with Mirza Raja Jai Singh as how to meet the Guru. He thought of having an audience disguised as a *fakir*. But he wanted to make sure that he would not be found out. He asked Mirza Raja Jai Singh to test whether the Guru could find out the disguise.

Accordingly, Mirza Raja Jai Singh thought of a plot. He requested his queen to put on the clothes of a maid and the maid to disguise as the



queen. He personally went to the Guru to invite him to the palace. The Guru agreed but as soon as he entered the palace he put his stick on the head of the queen dressed as maid. The queen fell at his feet. "Why do you have to dress as a maid when you are the queen? Such plotting is not good," said the Guru.

When this failed, Aurangzeb sent his younger son to persuade the Guru for a meeting. The Prince was impressed by the Guru's style and the devotion of his followers. He, however, could not convince the Guru to meet his father. Nevertheless, the Guru sent a letter to Aurangzeb saying, "It is not good to take up confrontation with saints. They should rather be tolerated."

Finally Aurangzeb decided to visit Bangla Sahib himself. He reached there unannounced one morning. When the Guru came to know of it, he got the doors closed. The Guru also sent a message through Dargah Mal that he was not prepared to meet the royal visitor. Aurangzeb still pleaded through Dargah Mal but to no avail. The Guru had a mind of high resolve. Aurangzeb returned to the Red Fort without meeting him.



## REINFORCEMENTS

### I. GURU ANGAD

#### A. ORAL

1. Identify the following in respect of Guru Angad:
  - (a) Birth-place
  - (b) Father's name
  - (c) Mother's name
  - (d) Wife's name
  - (e) Names of children
  - (f) Place of passing away
2. Where did Guru Angad meet Guru Nanak for the first time?
3. What was the original name of Guru Angad?
4. What does the word *Angad* mean?
5. At what age did Guru Angad become a Guru?
6. Where did he settle down after becoming a Guru?
7. Which Mughal ruler came to pay his respects to Guru Angad?
8. Mention one important contribution of Guru Angad.

#### B. WRITTEN

1. Write the *Sakhi* of Guru Angad's first meeting with Guru Nanak.
2. Why did Guru Nanak prefer Guru Angad to his sons for becoming his successor? Justify with the help of a *Sakhi*.
3. Who were Balvand and Satta? Why and how were they punished by Guru Angad?
4. Write the story about Guru Angad going into seclusion mentioning the reason.
5. Write in about 150 words the life sketch of Guru Angad.

### II. GURU AMARDAS

#### A. ORAL

1. Identify the following in respect of Guru Amar Das:
  - (a) Birth Place
  - (b) Father's name
  - (c) Mother's name
  - (d) Wife's name
  - (e) Names of children
  - (f) Place of passing away

2. What was the relationship of Guru Amar Das with Guru Angad?
3. What was the religion of Guru Amar Das before he became a Sikh?
4. Where did Guru Amar Das settle down after becoming a Guru ?
5. Who had kicked Guru Amar Das in the congregation?
6. At what age did Guru Amar Das become a Guru?
7. What is the main contribution of Guru Amar Das to Sikhism?
8. Which Mughal ruler had come to the Guru to pay his respects?

### **B. WRITTEN**

1. What brought Guru Amar Das so close to Guru Angad that he preferred him to his sons as a successor? Explain with the help of a *Sakhi*.
2. Write a *Sakhi* of about 100 words bringing out the importance of *Langar*.
3. Who was Pandit Beni Parsad? How did he realise the difference between knowledge and wisdom?
4. Give a pen-portrait of Guru Amar Das in about 150 words.

## **III. GURU RAM DAS**

### **A. ORAL**

1. Identify the following in respect of Guru Ram Das:
 

|                    |                           |
|--------------------|---------------------------|
| (a) Place of birth | (b) Father's name         |
| (c) Mother's name  | (d) Wife's name           |
| (e) Sons names     | (f) Place of passing away |
2. What was the relationship of Guru Ram Das with Guru Amar Das?
3. What was the original name of Guru Ram Das? What is the meaning of Ram Das?
4. What important city did Guru Ram Das found?
5. What do you mean by *Masands*?
6. Give the name of one important hymn composed by the Guru.

### **B. WRITTEN**

1. Write the *Sakhi* about Bibi Bhani getting her wish from Guru Amar Das about nominating her husband as the Guru.

2. Describe the meeting between Guru Ram Das and Baba Sri Chand.
3. Write a note of about 150 words about the founding of Amritsar giving it an appropriate title.
4. Write in about 150 words a complete life sketch of Guru Ram Das.

## IV. GURU ARJAN

### A. ORAL

1. Identify the following in respect of Guru Arjan:
 

|                    |                           |
|--------------------|---------------------------|
| (a) Place of birth | (b) Father's name         |
| (c) Mother's name  | (d) Wife's name           |
| (e) Son's name     | (f) Place of passing away |
2. At what age did Guru Arjan become a Guru?
3. Name two important cities founded by the Guru.
4. Which Mughal emperor got Guru Arjan arrested and tortured to death?
5. What is the name of the *gurdwara* commemorating the Guru's martyrdom?
6. Why did the Guru get the foundation stone of the Golden Temple laid down by a Muslim saint?

### B. WRITTEN

1. Write the *Sakhi* about Guru Arjan being sent to Lahore by Guru Ram Das to test his love and obedience.
2. Explain the circumstances which led to the martyrdom of Guru Arjan.
3. Write an essay of about 100 words on the founding of the Golden Temple by Guru Arjan.
4. Write a detailed note on the purpose and manner of compiling the *Adi Granth*.
5. "Guru Arjan was the first Guru who was born a Sikh." Justify in about 50 words.
6. Draw a complete pen-portrait of Guru Arjan in about 150 words.

## V. GURU HARGOBIND

### A. ORAL

1. Identify the following in respect of Guru Hargobind:
 

|                   |                       |
|-------------------|-----------------------|
| (a) Birth Place   | (b) Father's name     |
| (c) Mother's name | (d) Names of children |

(e) Place of passing away

2. Name the city founded by Guru Hargobind.
3. Name the important *gurdwara* founded by Guru Hargobind.
4. How many battles did the Guru fight?
5. Which Mughal Emperor got the Guru imprisoned?
6. Where was the Guru jailed and for how many years?
7. Which Hindu festival got associated with the Sikhs because of the Guru's release from prison?
8. How many hymns did the Guru compose?

## **B. WRITTEN**

1. Write a note of about 100 words about the announcements Guru Hargobind made after becoming the Sixth Master bringing out the synthesis of *Meeri* and *Peeri*.
2. Describe in about 150 words the founding and the significance of the Akal Takhat.
3. Write the *Sakhi* about Guru Hargobind's release from the Gwalior Fort.
4. Write the *Sakhi* about the visit of Guru Hargobind to Kartarpur (Pakistan) to meet Baba Sri Chand.
5. Write the *Sakhi* of Bhai Jawanda. What message does it have for the Sikhs?
6. Write in about 200 words a complete life-sketch of Guru Hargobind.

## **VI. GURU HAR RAI**

### **A. ORAL**

1. Identify the following in respect of Guru Har Rai :
  - (a) Birth Place
  - (b) Father's name
  - (c) Mother's name
  - (d) Names of children
  - (e) Place of passing away
2. How was Guru Har Rai related to Guru Hargobind?
3. How was Guru Har Rai related to Baba Dhirmal?
4. How was Guru Har Rai related to Guru Tegh Bahadur?
5. Name a *gurdwara* associated with the Guru.

6. Why did Guru Har Rai disinherit his elder son Baba Ram Rai?
7. Who performed the Tilak ceremony of Guru Har Rai?

### **B. WRITTEN**

1. Write a *Sakhi* to illustrate that in Sikhism love takes precedence over traditions.
2. Write a *Sakhi* from the life of Guru Har Rai to illustrate the importance of Gurbani.
3. Write a note of about 100 words explaining how Guru Har Rai tackled the invitation of Aurangzeb to visit Delhi.
4. Draw a pen-picture of Guru Har Rai in about 200 words.

## **VII. GURU HARKRISHAN**

### **A. ORAL**

1. Identify the following in respect of Guru Harkrishan:
  - (a) Place of birth
  - (b) Father's name
  - (c) Mother's name
  - (d) Place of passing away
2. At what age did Guru Harkrishan become the 8th Guru of the Sikhs?
3. Why did the Guru visit Delhi?
4. Why did the Guru refuse to meet Emperor Aurangzeb?
5. What was Gurdwara Bangla Sahib at the time of Guru Harkrishan's visit to Delhi?
6. Name a historical *gurdwara* in Delhi associated with Guru Harkrishan other than Gurdwara Bangla Sahib.
7. What historical words were uttered by Guru Harkrishan on his death-bed?
8. Under what circumstances did Guru Harkrishan die?

### **B. WRITTEN**

1. Write a *Sakhi* to illustrate that Guru Harkrishan was a social reformer.
2. Write the *Sakhi* about Chhajju interpreting Gita at Panjokhra.
3. Justify in about 50 words that a child can become a Guru.
4. Write a detailed life-sketch of Guru Harkrishan.

# **SAMPLE TEST PAPER**

Time : 2 hrs

Max Marks : 50

## **Instructions**

1. *All questions are compulsory.*
2. *Marks are indicated against each section.*

## **SECTION A**

*A. In Questions from 1-10, give a very short answer not exceeding one sentence.  
Each question carries 1 mark.*

1. Who was the youngest of the Sikh Gurus?
2. Name the Guru who was the oldest at the time of anointment.
3. Name the first Guru who was born a Sikh.
4. Name the Guru who succeeded his grandfather.
5. Name the Gurus who have no compositions to their credit.
6. What was the relationship of Bibi Bhani with Guru Hargobind?
7. Who laid the foundation stone of the Golden Temple?
8. Who laid the foundation stone of the Akal Takhat?
9. Which Guru had made Khadur Sahib his headquarters?
10. What was Guru Angad's original name?

## **SECTION B**

*In Questions from 11-18, write short answers of about 50-75 words.  
Each question carries 3 marks*

11. Describe Akbar's visit to Goindwal and his partaking in the *Langar*.
12. Describe the march of Guru Harkrishan to Delhi with special reference to the halt at Panjokhra.
13. Write a *Sakhi* about Guru Ram Das' humility.
14. Write a *Sakhi* about the importance of *Gurbani*.
15. List down four most important contributions made by Guru Arjan to the consolidation of Sikhism.

16. Why did Guru Hargobind have to fight battles against the rulers. Identify the places where the fights took place.
17. Write a *Sakhi* about Guru Angad.
18. Write the *Sakhi* about Gurdwara Sanh Sahib.

### **SECTION C**

*Questions 19-20 expect long detailed answers of 150-200 words.*

*Each question carries 8 marks.*

19. Write the complete life sketch of either Guru Arjan OR Guru Hargobind.
20. Explain why did Guru Amar Das shift to Goindwal and how he made it the first pilgrimage centre of the Sikhs. What traditions did he set up there?